

SEX GUIDANCE IN FAMILY LIFE EDUCATION

A Handbook for the Schools



FRANCES BRUCE STRAIN

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To my father

CHARLES CHAPIN BRUCE

This book is dedicated
in devoted memory.

PREFACE

Sex guidance and teaching are rapidly moving in upon us. All over the United States, Canada, South America, England, even in Asia, interest in family life education is making itself felt. This universal interest is just one aspect of the social change which is emerging from our new internationalism and our new home and family economy.

When nations and families live in isolation, morals and mores are slow to change; but when nations and families mingle, then teachings, traditions, and customs also mingle. For instance, our sexual ethics as applied to bodily modesty breaks down in the face of an equal modesty in the unclothed body of a dignified South Sea Island native. Furthermore, our sexual ethics, which required that knowledge of reproductive functioning be withheld from young people, breaks down in the congested quarters of our modern apartments and small homes. It breaks down still further under the freedom of press, radio, daily speech and growing public sanction.

Sex education is moving in upon us willy-nilly and we must move up to meet it. Yet for the most part as teachers and parents—adult men and women that we are—we are not ready. We are cautious, fearful. We are held by the traditions of the past, limited by our lack of knowledge, not sure of results. We need not be fearful for sex education, however, when its skilled trial has proved that it carries its own wisdom, offers its own safeguard.

Sex Guidance in Family Life Education has been written for the teacher who, aware of the needs of her students, is courageous enough to set about meeting them. In this book she is given guidance built upon many years of experience with children throughout the grades, from elementary up through junior and senior high schools. Any hazard which may confront her will lie not in sex education itself or sex teaching, but in the program she conducts. The administration of a program in family life, the way it is conducted both in the matter of organization and in manner of presentation, these are the important considerations. These are the hazards. They make the difference between success and failure, between steady progress in this growing field of education and discouraging set-backs.

The long range program presented in *Sex Guidance in Family Life Education*, integrated and adaptable to an established curriculum, is directed toward the furtherance of normal sexual development and stability in children in an ordered world, but with equal if not greater adaptation to the present expanding world just now coming into being. Through its teachings some of the confusions brought about by postwar living may be avoided, thoughts and feelings be influenced to swing back into normal balance, and all children assured of a better preparation for the years ahead. Whether in a steady or in a chaotic world, there must always be the things men live by: love, sweethearts, affections, loyalty, and promises of home and family. These anchors to the old, familiar, valued way of life are presented in *Sex Guidance in Family Life Education*.

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CHAPTER I

A NEW IDEOLOGY

Sex education is coming into its own. Everybody is interested in it, everybody has ideas about it, and almost everybody is in favor of it. What is more, we see it not as a thing apart, not as a lesson to be learned at mother's knee, or in doctor's office or minister's study, but as a living and integral part of education, inside as well as outside of home and school. It is a way of feeling, loving, living, not only among boys and girls, men and women, but among children and parents, family and friends. It is the building and sustaining of personal, affectional relationships.

The chapters in this book are offered to teachers, personnel workers, counsellors, and others in the schools who through their close association with children and young people have become sensitive to their awakening and developing sex natures and their need for guidance and teaching. Many of these workers have already made begin-

nings in informal discussions, in classroom teaching, in private conferences, and through them have come to appreciate the breadth and depth of this new-old department of learning. They have experienced some of its hazards as well as some of its satisfactions, and are seeking to strengthen their own equipment and preparation. Others have not yet put their plans and purposes into execution. They have not been sure of public support, or methods of procedure, or their own adaptability to the work. For those who have already started, and for those who are just beginning, I hope there will be in the pages to follow something of inspiration as well as direction.

Because my task is one of sharing my experience with others already in the field of sex education or newcomers to it, I shall not attempt to evangelize or seek to win the unwilling, as others before me have so ably done. Sex education, from now on, must prove its own worth, its own right to survival. It will live, grow, and survive not by exhortation but by demonstration—not by telling *what* it is, *why* it should be, or *how* it should be done, but by the doing, by performance. If that performance is good and its results are good, it will survive. If it is faulty, if its results are faulty, it will suffer or perish. For we can no more win

public or school or college authorities by "telling" than we can teach children by "telling."

"Sex Guidance in Family Life Education" comes, therefore, to be something of a chronicle, the chronicle of the unfolding of a child's sexual nature from the first days of his entrance into school to the last before graduation. In the observation of this unfolding, a teacher will come to find many of the partitions and boundaries in her mind shifting or disappearing altogether. She will find that much conduct which appears to be sexual is social, and much that is social is sexual, that affection often wears the mask of cruelty, and cruelty the mask of affection. The sex education student today will need to be not only a biologist but a psychologist. He must be as much concerned with the dynamics of social and emotional growth as with reproduction, as skilled in interpretation of conduct as of chromosomes and the Mendelian Law.

In short, the worker in sex education, though she need not lose her identity, and that of her profession, must imitate the lapidary who breaks down his precious stones into their chemical elements the more skilfully to cut and polish them in their natural composite states. A teacher, that is, recognizes the sexual elements in the nature of her children the better to guide them when they are

operative together with other forces in their natures. If in so doing sex education merges with other work, if outwardly it gains another name, comes to have another look, another dress, gains another personality, what matter? No matter at all if its purpose is attained, if the sexual nature of children is given recognition, is afforded normal channels of expression and brought into harmonious balance with the rest of their unfolding personalities.

That children possess a sexual nature has long been recognized by impartial students of childhood, but accepted somewhat fearsomely by the layman, except as a kind of quiescent sexual nature, buried like the tulip bulb until the spring-time of maturity shall awaken it. That one should nourish and develop this nature comes with surprise, even doubt, to those who have been intent in keeping the quiescent quiet, who have discouraged the least sign of sex interest even in the littlest child. Most adults have been bewildered by conduct bearing the slightest sexual flavor, judging it to be precocious, unnatural, alarming, rather than the random playful activities of immaturity marking tender growth stages along the way.

If there is to be an adult sexual life, which leads into mate-choosing, home-making, and family

building, toward which young impulses are developing and focussing as the years go on, there must be from the very nature of growth and its processes an accompanying preparation and exercise of these powers. They will not be adult exercises because they are not adult powers. In the childhood of humans as in the childhood of animals, there are bound to be play activities, spontaneous, free, random, appearing innocent of conscious purpose, but which are, nevertheless, to be counted in the plan of Nature as part of getting ready for serious living.

Just which of a child's or young person's play activities are sex-inspired, and which are not, is not important for our work of nurture and protection. All activities of children which appear to be universal and spring up spontaneously generation after generation, in all countries and all cultures, may be considered part of their native equipment, of whatever origin, and therefore to be preserved for the value to the organism.

Certain of these spontaneous activities on the part of children—interest in their bodily structure, interest in bodily functions, in the origin of themselves and of babies, desire to touch and caress, to love and be loved—have long been discouraged by our social conventions because we recognized a re-

lationship to the sexual life in both its psychic and physical aspects.

The conservation of these activities and others similar, because they are generally observed and apparently preparatory to mature and independent living, is the work of sex education. Because of the age-long denial of sex interests on the part of our American culture, and the many conventions surrounding them, conservation of these forces through outer expression must always mean modification. All native impulses—hunger, thirst, seeking of shelter—are subject to strict laws of conformity to prevailing codes. In the past, conformity in regard to the sex impulses of children have entailed almost complete denial of them, to the later impairment of normal sexual development. If sex education's first task is to conserve the sex nature of children, its second task is to conserve also its social acceptability. One may not rob Peter to pay Paul. One may not preserve a person's sexual integrity at the expense of his social integrity. For the attainment of balance between these two, a double modification in practice and attitude must take place—modification of spontaneous forms of interest on the side of the impulse, and modification of exactions and prohibitions on the side of society. We and the children must get together.

We are already doing so in large measure in our whole attitude toward a freer approach to the whole subject of the sexual life.

When innate drives are not allowed satisfaction, whether they are physical in kind such as hunger, or emotional in kind such as loneliness, they bring about restless seeking movements. Or if success is delayed or thwarted, then desperation follows seeking, which leads into hidden, forbidden bypaths regardless of prohibition. Jean Valjean steals his loaf of bread and the shipwrecked sailor takes a native wife. In the same way the innate sex interests of children, deprived through social custom of practically every channel of expression, have made shift with random and often misdirected efforts—bodily explorations, crude drawings, the chanting of vulgar songs, the writing of still more vulgar words and verses, inscriptions on basement walls, teasing between boys and girls, objectionable play. All of these we must look upon not as evidences of sexual precocity or perverted tendencies, but as random, seeking movements which are satisfying, not in themselves, but only as they attain the end of knowledge and further their own developing needs. In itself, conduct which is unsatisfactory to others—teachers, parents, friends—is unsatisfactory to children, for they are sensitive to existing codes

of decency, order, and approval. Many inner tensions of children are found to be brought about not by resistance to order but by lack of it—lack, that is, of a stable sustaining quality in their homes or schools to which they look for strength, stability, and guidance. It is not dominance which children require in us, but reliability, steadfastness, permanence in our relationship to them and to the existing order. Even when they, temporarily, forsake that order, as they frequently do, they expect to return, to be held accountable, and are confused when they are not. “Aren’t you going to scold me?” “Aren’t you going to punish me?” Whatever order a child is born into, of that order he wishes to feel himself a part. To be ever so slightly an outlaw, permanently, is to bring about distress of mind and inner revolt. If we do not fail children in their expectations of us, they will not fail us in our expectations of them, provided our expectations are fair and just.

To bring an end to the conflict, release sex tension, and so promote decency, order, and self-respect in children and young people when it has been forfeited, we have but to recognize existing needs and provide legitimately for them. Analysis of children’s spontaneous sex activities reveals two general trends, bodily and affectional, which cor-

respond to the two main elements of the sexual forces, physical (or biological) and psychic, which resolve themselves variously into the familiar channels of all emotional experience—into speech, music, play, dramatization, creative art in writing, drawing, modelling, and other forms.

How direct and how short is the bridge which could carry undesirable and rejected forms of activity over into these desired and admired channels of expression! How altogether perfect is the equipment of the modern school with all its existing departments of the arts and sciences and recreation to further the social, emotional, and biological well-being of awakening sex impulses! For every question on reproduction, the school with its biological laboratories has the answer. For every bit of explorative sex play it has physical education. For every ribald song it has verses to write and music to set them to. For every vulgar drawing there is a department of art with its life classes for study of the human form. For every public dance hall there is the school gymnasium. For every questionable amusement there is a swimming pool, moving-picture theater, or equivalent, at school.

Even in schools which lack these facilities, teachers and principals can do much to meet random,

ill-advised types of conduct if instead of resorting to reproof and punishment, they appraise the resources of the community and set them to work as contributing agents in a program of rehabilitation—a neighboring pond is as good as a swimming pool, a village green as useful as a gymnasium when turned to proper account.

Yet it is not enough that these facilities are available in the school or community. They must be linked up and made significant to the students through interpretation and direct participation, each one in relation to individual needs. Sex education asks for no new investment, no enlarged equipment, no new set-up, but merely a new focussing, a new adaptation of the present abundant resources of the modern school. Sex education is a living, dynamic, day-by-day education. It has no boundaries, no laboratories of its own, for the whole school and the whole world and everything that takes place in them are its laboratory. Sex education is really a re-education, a salvaging of those inner forces which have been unwittingly cast aside as the vitamin B in the wheat was cast aside in the interest of the refinements of taste and so lost for us its most potent good.

In those schools in which sex education has been carried out with skill, it proves beyond a

doubt its own worth. The spirit of the whole student body is lifted, anxieties and tensions disappear, secret talk and play cease, lessons improve health improves—for dynamic energies have been released, put to work in satisfying and constructive ways, leaving young minds free to go about the normal concerns of every-day work and play.

In the following chapters I have offered a program of sex guidance and teaching based upon my own work in many schools. It is not a fixed program and will admit of expansion or curtailment to meet existing conditions.

Every sex education program, no matter how enlarged or restricted, can work toward certain definite objectives which, however, must not be isolated or unrelated but synthesized into an organic whole. Every program should promote:

1. Satisfaction of the love impulse throughout its various stages of growth
2. Association of the sexes in work and play
3. Adoption of acceptable terminology
4. Utilization of innate pride in function for good living
5. Knowledge of mammalian reproduction, including human
6. Correlation of sex knowledge with every-day experience
7. Preparation for sexual maturation

8. The balancing of sexual and non-sexual (egoistic, social) satisfactions
9. The removal of causative factors in sex delinquency
10. The substitution of acceptable for unacceptable modes of sex expression
11. The fostering of the creative and recreative arts and Sciences

I am aware that my presentation of material may cut across current theories of education, of organization, and of teaching procedure. And for this I beg indulgence and rescue if need be by those whose skills they are. My purposes in any event will stand unchanged: to make clear the prevailing governing ideology in present-day sex education, to make familiar the source and substance of its program, and to fit that program loosely into any representative school setting.

Differing somewhat from earlier writers on the subject of sex education in the schools, I have supplemented my outline generously with teaching material, for a skeleton outline is of little value except to the fully trained and experienced.

In offering "Sex Guidance in Family Life Education" as a handbook for those who are sympathetic and alert to the needs of their students, I shall have no fears. Its ideologies are those lying within all educational thinking today, its concepts

are those which inspire all other teaching. One could not presume to offer a program of sex education in one thin volume, were one not building on foundations already laid—adding on, as it were, a new wing, a suite, to the main established structure of education, which while it comes as an entity, quickly and readily blends into a whole united program.

CHAPTER II

GAINING COMMUNITY SUPPORT

There is not the slightest doubt that the average American community today will support—yes, even welcome—sex education in its schools. Fathers and mothers have told me that they would, have demonstrated that they would. This is my experience over many years. All of them, however, make one requirement—those who carry on the work must be well trained, must “know their stuff.”

In general, most school people underestimate the readiness of the public for this new work. They are unaware of the growing participation in it by the parents themselves, and the readiness with which fathers and mothers seek authoritative assistance when their own lack of preparation finds them inadequate in the more technical details and methods.

The discrepancy between the actual interest of parents and the estimated interest as held by school authorities was illustrated several years ago when I

was scheduled to give a series of talks to mothers in a school in the Midwest. The principal assigned to me a basement room in which seven chairs had been carefully dusted and ranged before a small table. At the hour appointed, about fifty mothers were standing in the room back of the seven little chairs. At a few minutes past, nearly a hundred were sitting on the floor, the window sills, the table, and overflowing into the hall. For six consecutive weeks, the room was filled to capacity.

At national conferences and state meetings, sex education programs have habitually been assigned to undesirable early morning hours of the first day and to the smallest rooms, only to draw some of the largest audiences of the conference. I recall moving one sex education audience three times in a single session to rooms that would accommodate the crowd. Some unkind person murmured, "You can't compete with sex." You can't compete with *sex education*, for strangely enough, sex education is not "sexy" and has nothing for the seeker of thrills.

This public interest is a serious interest. It requires no pyrotechnics, no sensationalism, no strategy, no manipulation, little sales technique. It has long since recognized the need and the worth of sex teaching to young people. The real

problem is to acquaint the universities, the colleges, the high schools and lower school authorities with the intensity and reality of this interest so that they may feel assured of parental and community support.

Frequently, spontaneous interest comes to a principal's aid from various sources—from the students themselves, from Parent-Teacher Association leaders, from a nucleus of teachers in his own faculty, or from a socially minded civic group such as the Kiwanis or Rotary Club. They provide the necessary impetus, encourage him to set the work in motion.

STUDENTS' REQUESTS

We wish with all our heart that the requests of the students in their schools the country over were the only key that would be needed to open this branch of education to all of them. In many cases, however, the requests are not even made because the young people do not know that such courses of study are available anywhere. Even if they did, it would not occur to them that it would be possible in *their* school, so why invite refusal? And more than that, why let themselves in for being misunderstood and thought "sexy" minded? The

proof that students would ask for these courses if they thought asking would bring them about is seen in the attendance when attendance is voluntary. For years I conducted a Saturday noon class for high school girls. The girls came week after week, two hundred strong.

In a short questionnaire handed to these girls at the end of the series, I asked whether they had spoken to their mothers and what had been the reply. All but one girl, I believe, had spoken to their mothers, and the mothers had responded approvingly almost to a woman (98½ per cent). "Glad you have the opportunity." "Make the most of it." "It's a good thing," "I'd like to go myself." "Don't forget what you hear." A few mothers said nothing—we may guess the reasons.

In a high school class just finished, the voluntary enrollment numbered 240, the result of a "feeler" class of 35 earlier in the year. Another senior high school graduating class, as its gift to the school, voted to finance for the following year a class in family relationships similar to the one they had enjoyed during their last year. Student interest is sincere, serious, and always to be counted on. Once young people know that this long-delayed avenue of education is available, they will demand it for themselves and for their fellows.

PARENT-TEACHER INTEREST

In many cities for a number of years, the Parent-Teacher Association has acted as a sponsoring body in the introduction of sex education work. The organization might engage a speaker, let us say, for one of the evening meetings—fathers, mothers, teachers, principal all present. They would like his handling of his subject, like his personality and his attitude toward young people. At a subsequent meeting, one of the parents, or one of the teachers, or the principal, might suggest that the speaker be recalled to give some talks to the students. The suggestion would then be put to a vote, seconded and carried. The principal, backed by the Parent-Teacher group, would take over the matter of final arrangements, free to go ahead because he had unified support behind him.

As teachers within the school system become better qualified to meet the sex educational phases of the curriculum, leaders and speakers from other professions—mental hygiene, social hygiene, medicine, and the rest—can gradually give way to regular faculty members. Their services can be those of “resource” persons who may have much to contribute of variety and richness to an established program. Or, if they have had the experience,

they may render valuable assistance in its establishment and organization.

SPONSORING CIVIC GROUPS

Sometimes the initiative comes from a group of socially minded business and professional men or women. They confer with some one or more persons familiar with the field of sex education in regard to procedure. As a first step they would not usually seek to launch a city-wide project, even if the board of education and superintendent of schools were willing. Instead they would begin unobtrusively in a carefully selected school chosen because the principal, teaching staff, and parent group were sympathetic and in progressive accord. It is the "demonstration school" method familiar to all of us.

TEACHER INTEREST

Within the school itself, probably the most consistently active group of teachers in the support of sex education has been those in the field of domestic arts. Many years ago when I first began my work in Cincinnati, I was lunching with a group of professional women, among them Miss Ull-

rich, supervisor of home economics in the public schools. At parting, I said to her, "I'll make you a proposition. If you will do the ground work, I'll give you a course of lectures for your home economics girls in Withrow High School." "I'll take you up on it," she said, and at eight o'clock the next morning she was out at the school unwinding red tape. The course was started shortly after and was offered year after year in the same school to junior and senior home economics girls during the rest of my residence in the city.

Other teachers—in biology, physical education, hygiene departments, personnel departments—have also been active in supporting and promoting sex education, as well as many individual teachers representing no especial field of work.

In presenting any new project, whether it is initiated from without or from within the school, the faculty has first right to be made acquainted with the general character of the work. They are "family" and family always has right to know what is going on. In a few not too detailed words the principal can acquaint his faculty with the new course of study, always bearing in mind that his words and manner shall carry no impression of the unusual or risky, or "this is skating-on-thin-ice kind of undertaking—you must all be game." He

might, for example, say, "There has been a request from the seniors (or parents, or Parent-Teacher Association, or Rotary Club) that we offer a course in family life education in the upper classes, say the juniors and seniors. Mr. Jackson in his biology department and Miss Stevens in her home economics department have been nibbling at this idea for years. This seems to be an opportune time to let them try it. I suggest that any of you who would like to have a part in the work give your names to Mr. Jackson or Miss Stevens. Family life education has many sides, as you know, and reaches out into many fields. We want this to be an all-school affair. For the time being we are going to use home talent with Mr. Jackson and Miss Stevens directing the work." Some such introduction ought to enlist the good will of every one.

The intention should be to avoid mystery, conspiracy, or exclusion. Every one should be given an opportunity to be a part of the whole project, and every one can be given a part—if not a teaching then a cooperative part. Gradually, supernumeraries who are not vitally interested or not equipped to promote the work will eliminate themselves, and those who are valuable will remain. It's again a matter of the survival of the fittest

A principal might feel that in fairness to his staff he should get an expression of opinion from the entire faculty before deciding to go ahead. Perhaps he should, in a closely knit body such as one finds in small schools. But in many instances, opening the matter to discussion or putting it to a vote would endanger the adoption of the work. There are in all schools honored senior men and women whose life-long thinking cannot lend itself at once to the acceptance of topics traditionally taboo. Often opposition, if left unexpressed, will fade when the person becomes more familiar with the content and method of sex teaching today and observes its beneficial effects upon the whole community.

COMMUNITY SUPPORT

Not only because the Parent-Teacher Association has been the avowed friend of sex education for years and may be counted on for loyal support, but because its members are the representative parent body of the boys and girls in a school, they form the Number One line of defense for just this sort of undertaking. The minute a principal has shared his plans with his faculty family, his PTA president and program chairman with whom he has taken counsel from the first should become ac-

quainted and talk together with those who are sponsoring and those who are carrying out the family life education program.

Whether the leaders in this work are local teachers, known by name in many homes but personally in but a few, or whether the leaders are strangers who have come to initiate and set up the work, their first and pleasant task would be to establish a feeling of friendliness, approachability, and confidence between themselves and the parents of their students.

Without any attempt at asking permission or individual balloting, the parents, like the school faculty, must be made to feel included as a part of the work and necessary to its success, as indeed they are.

More direct methods of gaining parental sanction have proved unsatisfactory. Putting to individual vote the decision of whether or not to conduct a course in sex education or family life education, either at such a meeting or by mail or by distributing questionnaires, is usually unproductive of satisfactory results. A community may be psychologically ready for an innovation but not ready to give the deciding vote to put it into action. People shrink from taking the responsibility. They say, "I don't know enough about it." This is

the reason, the main reason, why preliminary balloting or permission-asking from the layman, whether he is parent, member of school board, or church, is not indicative of his later support. Decision by ballot is a safeguard for a principal against later criticism, if all does not go well; but if balloting must decide the issue, it is only fair to sex education, and to progress, and to the young people who ask for it, that the voters are given an opportunity through one or more open orientation meetings to know just what this sex education is which they are accepting or rejecting.

Sending notes home with the children to gain parental approval for attendance at a talk or series of talks or other method of instruction has all the disadvantages of balloting, and carries the added handicap of bringing the children into the issue and so awakening their consciousness to the controversial aspects of what should remain with them an every-day matter. A principal could compromise by sending home a note reading, "We wish to let you know that we are about to add to the physiology course a simple introduction into the subject of human reproduction. We feel the children are ready for this knowledge and hope you will be in favor of this opportunity for them." Such a procedure is bound to meet with greater

success than any questionnaire or ballot. It is phrased to win approval, it calls for tacit consent rather than active resistance (always easier to give, when one is in doubt), and while standing upon the rights of a school to build its own curriculum, it understandingly recognizes the concern of parents. Yet any kind of note-sending may precipitate a welter of open discussion which would better be left buried and out of hearing. What, too, of the occasional child who is kept at home by a fearful mother, and so becomes a softie, too good to take what others take, yet not too good to get the facts next day, embellished by the other children, and go on from there, overkeen, overalert to catch up on forbidden things?

ADVISORY COUNCILS

Community advisory councils, formed to act as buffer and supporting bodies, have been of great value in the early period of a school's first work in sex education. This council should be representative in membership of the interested groups—the community, the faculty, the family life course leaders, and the student body. Its purpose is purely advisory, interpretive and supporting, which requires on the part of the members an intimate

knowledge of the work, interpretation of it to the public, the meeting of criticism should it arise, the silencing of gossip, the fostering of understanding, confidence, and support of the work in the community.

An advisory council is, usually, an elective body, chosen by the PTA and faculty vote, holds meetings with the school authorities, and keeps itself closely in touch with the active family life program of the school, its procedures and policies, is ready to interpret them when necessary. "Yes, the children are shown films of embryonic life." "Yes, they are breeding guinea pigs." "No, the boys and girls are not together in the physiology classes."

The members of the advisory committee are participating in the actual work of the program to the same extent that any parent, by his teaching at home, is a participant when a sex education and family life program is under way.

Sex education projects have come to defeat in many a school for lack of just such an advisory and supporting council. Under fire of public criticism, no matter how ill-founded, a principal is inclined to withdraw the work instead of educating his community and enlisting its support. Sex education is a growth process which demands that

every one, inside and outside of the school, must go along together.

One of the frequently met causes of difficulty, especially among inexperienced workers, is their failure constantly to keep sensitive to the community in which they work. A most successful and beloved clergyman once said when he was accused of being far more advanced in his thinking than in his preaching, "A shepherd can move no faster than his flock, else he lose them altogether." Sex education must lead but not outstrip its followers.

An advisory committee, it goes without saying, must be favorable to sex education, but at the same time conservative enough to understand the point of view of the layman, and must by no means possess any of the attributes of propaganda or reform. It would be better to have no council at all to interpret the sex education work in the school than to have the council members not carefully chosen with a view to their wisdom, tact, understanding, and entire suitability for the responsibility.

Instead of advisory councils, in some cities *sponsoring committees* have been formed among influential citizens for the purpose of using their names to give backing to the undertaking. Unless

one knows the personal attitude of the citizen toward the subject of sex education, one might in one's rounds gain as much opposition as support for the cause. And unless the citizen were entirely acquainted with the newer and accepted developments in the field of sex education, and the equipment of the person who has direction of the work, he might be lending his name to something quite undesirable. For sex education has about as many patterns as it has exponents. Upon such a sponsoring committee a two-way obligation rests—an obligation to support the work undertaken, and an obligation to the public that the work supported is valid and approved according to existing standards.

In those instances in which sex guidance and teaching are to be incidental to the main current of work, as they should be in the elementary grades, there is little need for any especial organizational set-up or discussion. Most teachers of nursery school, kindergarten, and primary grades have their parents' groups and keep closely in touch with the family life of their children. In the orientation of these parents in regard to the new social adaptations which school attendance will bring about for their children, prevailing standards touching such matters as toilet etiquette, modesty,

answering questions of sexual significance, and similar situations will of necessity enter the discussion. In considering these situations, the same casualness of manner should be observed with the parents that is observed with the children, that they too may accept them objectively. Young parents today, for the most part, however, have adopted modern standards and put them into practice on their own account during the pre-school years.

Is it possible to introduce sex education into the upper grades without any attempt to gain community or parental support? It is possible, and has been done, with the sole responsibility resting upon the principal of the school and some of his faculty. But in general it is a mistake, I feel, not to work with the parents. Placing the decision in their hands for the adoption of a sex education program before they are qualified to give an opinion is entirely a different thing from seeking their support and cooperation by making them familiar with the trends, philosophy, and substance of sex education. Such familiarity is by all means to be encouraged. There is another reason. Not only does the school need the parents but the parents need the school. They are almost as eager for sex instruction as are their children. They welcome

the discussions and the reading opportunities offered in the parents' groups. "I missed all this in my day!" Then there is the sharing of the work with the young people as they come home full of adventure found in a film showing chromosomes or a developing embryo. The growth of a mutual interest is fostered and the family bond strengthened.

Sex education is on its way. The young people are ready for it. Parents and community leaders, when informed, are ready for it, but the initial step as well as the decisive one rests with the educational world. When teachers are trained, and their work is given an opportunity to prove itself, they need have no fears, for the community will be with them. Such optimism may be questioned. Many programs have met with censure, many schools have discontinued sex teaching already begun. Criticism comes usually from the uninformed. The public must be included in the teaching, must be made acquainted with the principles, techniques, and personality of sex education, so different from that of the past.

Yet for all the criticism, the swing of public opinion is with it. When failure comes, it is usually the failure of inexperience, and each failure, though it locally and temporarily may injure the

work, in the end strengthens it. The public demands excellence, proficiency, preparation in its leaders, and when those qualities are present, support and cooperation will not be lacking for the adoption of sex education in the schools.

CHAPTER III

MATTERS OF ORGANIZATION

Practicalities are insistent. Pressing hard upon the heels of a conviction that a sex education and family life program would be acceptable in a community comes a battery of questions touching upon details of organization and execution:

1. Isn't the place for sex education in the home instead of in the school?
 2. Should the boys and girls be segregated in every grade?
 3. What would you call such a course of study?
 4. Should this course of study be compulsory for the students once it is adopted?
 5. Where does one start in working out a family life program?
- Should there be special classes or would instruction be incorporated in already established subjects?

Yet for sex education be carried on by all the teachers, opinion is wild. Who would be a special teacher or leader? Would the failure of instruction be given over to the parents though it locally and

9. What are the qualifications of a teacher?
10. Where would a training center be found?

We shall consider all but the last two questions, and reserve those for the close of our discussion when the requirements of the work are more clearly understood.

Isn't the place for sex education in the home instead of in the school? The responsibility of home and school in the matter of sex education constitutes not only Question Number One but Protest Number One. Better in feeling and understanding is the form which came from one student: "What part does the home play and what part the school in sex education?" It recognizes a joint partnership between parents and teachers. It is not a matter of parents wishing to delegate more of their duties to an over-burdened educational system. Some homes are neglectful still, but among the younger parents today, frankness in answering the children's questions and in attempting to meet constructively their childish misconduct is a much more universal trend than many people believe. So it should be a matter of cooperation between home and school, each doing its part.

If the purpose of sex education were merely the answering of a few elementary questions in regard

to reproduction, parents might readily give the answers, and that would be that. But when sex education is conceived of as provision for the normal unfolding of a child's sexual nature from babyhood to maturity, as part of his total mental, emotional, and physical growth, how can one expect to leave part of him behind, as it were, safe in his parents' hands?

"All of him," as the old saying has it, "goes to school"—goes from eight to twelve years and requires a steadily changing provision for his needs according to his growth requirements. He must have knowledge of his own bodily structure and function, emotional satisfactions in friendships and acquaintances, an outlet for his abounding and awakening young energies—these during both the home and school hours of his day. He must especially have them in the field where he is most actively responsive to new and varied experiences which is not in the limited confines of home but in the broader arena of school situations and opportunities, mural and intramural.

Even in the informational side of sex teaching, home and school play a united but different role. Children grow up and outstrip their parents on almost any given subject. Look at home economics. Boys and girls alike flock to its classes. Yet from

the time they were toddlers, their mothers have been teaching them to make beds, set the table, wipe the dishes, cook, and sew. Yet the time comes when cooking becomes dietetics and food becomes chemistry, when a problem in geometry outdistances parental multiplication table knowledge, and a passage in Cicero finds home Latin inadequate. So the knowledge of the average parent is not quite up to such details as why some children are born crippled, what makes giants and dwarfs, whether calves are born like puppies, why fathers have nipples like mothers, and how seals produce their young.

The ramifications of sex teaching extend far beyond the confines of the simple facts of mating, fertilization, and birth of human beings. Even when they do not, there is at adolescence a natural reluctance to appeal to parents. Information must come impersonally without anxieties and warnings. Like automobile driving, one doesn't enjoy being taught by a member of his family. After all, the real part the home plays is not so much on the information side as it is on the emotional side—the feeling of a home, the relationship of father and mother to each other, the spirit of oneness and family cohesion, the living with but not for each other.

This is the greatest part, the real part, which the family contributes, and this family setting no school can supply.

SEGREGATION OF THE SEXES

Is segregation of the sexes desirable and at what point? It would be ideal to be able to keep classes intact just as they stand in their established grouping, whether mixed or segregated as to sex.

In the elementary school, when sex teaching is practically all incidental in character, segregation would not be possible even if it were desirable. In junior high school, segregation is desirable because of the new sexual awareness. It can be brought about very naturally in domestic arts or physical education or hygiene classes in which for various reasons separation of the sexes has already taken place.

By the time senior high school is reached, the first edge of sex consciousness and timidity has worn off. Boys and girls are beginning to be better adapted to themselves and to each other and may be swung back together without especial ceremony or fear, as experience dictates. There are situations in which judgment might indicate that segregation continue over into the first year or two of

high school. The decision would depend upon the method of approach, the natural or already established grouping of a subject which would sponsor a unit of sex teaching, and the general sentiment or wishes of the boys and girls themselves.

I am reminded of an incident in a class of high school seniors some years ago. The psychology instructor had incorporated a unit of sex education in his regular course and asked me to conduct it. The question of segregation had come up, been put to a vote. All but one boy voted to keep the class intact. The boy was desperate. He felt he could not attend the class with the girls, and did not want to stay away. "Not with those girls there!" he would repeat, "not with those girls there—not for me!" But he wanted the lectures, and he didn't want the world to think he "couldn't take it." The instructor wisely said, "Make your own choice. Your grades will not suffer. You don't have to come."

On the first day of the course (it lasted several weeks), a big heavy-set fellow slouched into the room, made for the last seat in the darkest corner and slipped down in it almost to the point of obscurity. He took no part in the discussions, but one knew he didn't miss a word. When the course was over, he went to the instructor. "I want to tell

you," he said, "I'm made over, and your marriage class did it. I had it all wrong. I hated girls. I hated myself. I hated the whole darn business. Well," he said, "that's over. Thank you and the lady."

In this course, if I remember correctly, we did split the class for one session on personal hygiene. This particular aspect of the subject does not lend itself to mixed discussion. There is, I think, no need for self-consciousness, no embarrassment, when a teacher arranges for the two divisions in a class that usually meets together. It is taken as a matter of course that bathing and dressing and toilet arrangements are personal affairs that need to be discussed in private. An announcement of such a heart-to-heart talk will not create a ripple, especially in a class that has been accustomed, as the members of a sex education class have been, to take things in their stride.

There is, to me, a great advantage in presenting these matters of the sexual life to boys and girls together. There is a growth in mutual respect and understanding, a comradeship in thinking, a bridging of frequently existing antagonisms and allaying of fears. Few married women have lived that have not wished they could unburden their hearts to their husbands and work out their problems with them, only to feel too ensnared in their own

imprisoned emotions to speak frankly. The establishing of the sexual life as a subject of open and mutual interest, acceptable and valuable, is one of the achievements of education in classes of boys and girls together.

What would you call such a course? Every one, I think, is ready to lay aside the old term "sex education" and accept a new term, almost any term which could develop its own connotation and remain unconfused with the earlier allied movements—social hygiene, sex hygiene, public health—all of which in the public's mind are at present associated with venereal disease control. For purposes of clarity and to test out the flexibility of a new term, I have used in these chapters both "sex education" and "education for family life"—the latter term having the virtues of breadth, depth, and an untarnished reputation.

Should sex education be compulsory? Should a half-holiday be compulsory? There is never any compulsion about it. The difficulty is in accommodating those who wish the work. A high school class assembled through voluntary enrollment numbered seventeen the first time it was offered, thirty-six the second time, and two hundred and fifty the third time. I have never known a student who didn't want this knowledge. I have known

them to stay after school hours, and even skip lunch period to continue the discussions.

The question, "*Where does one start in working out a family life program?*" opens up two major considerations. Where within the established framework of the school does one start—in elementary, junior or senior high schools? And where does one start in regard to presentation of material—what is one's guide in matters of sequence and selection of topics?

In the home, a baby's family life education begins when he is born—his relationship to mother, father, nurse, grandparents, brothers, sisters, is established and set under way at once. It comes with birth, with the abandonment of the undisturbed serenity of prenatal life.

In school, this education begins when he enters nursery school, kindergarten, or first grade. Every teacher appreciates how critical is a child's first induction into the school regime—a new situation for which he is rarely adequately prepared except in point of great anticipation for a heaven which has been pictured in glorified colors. Opportunities for guidance arise almost immediately. "No, Tommy, you can't take Janet with you—just little boys go to the toilet together." "Oh, Harvey, you mustn't hug Betty so hard, you'll frighten her."

"Eleanor, if you're going to hurt Billy. . . ." Yes, it begins from the moment they flock in at the opening of school, at five or six, and it continues until they leave eight or twelve years later, or to the final semester of their senior year, men and women in stature, in desires, in plans for marriage, home, and family.

THE STARTING POINT

Unfortunately, a school is not always in a position to begin at the beginning and execute an ideal program which continues over the years and meets the gradually developing and increasing interests of the students as they advance through the grades and high school. Often the work must start at a midway or some other point in the curriculum, where an especially competent teacher is qualified to make a beginning, or for some other justifiable reason. In the present status of sex education, flexibility of plan and flexibility of execution are prerequisites. One sacrifices the ideal and the preferred for the possible of attainment.

Junior high school has been a successful and favored starting point when it has been impossible to start at the beginning. Because of the sexual maturation of boys and girls and the new

social demands, the work receives ready justification and support in the minds of every one. Parents welcome the assistance of the school. Teachers and principals recognize the acuteness of transitional adolescent needs of the students, are eager to find new avenues of approach to them.

Senior high school, especially the junior and senior years, has also been a favored starting point. It is the school's last opportunity. The realities lie beyond with no sheltering, no selective school administration to protect. Girls go into stores and offices, boys go into business or training camps. There is talk of jobs and of marriage and of homes. To these young people, family life education is offered in many towns and cities, and gratefully acknowledged, but often with the accompanying spontaneous remark from the students, "We should have had this long before."

But whether one starts the work in the first grade and proceeds up toward the 12th, or starts at the 12th and proceeds down to the first, or starts somewhere in between, one should bear in mind certain critical points of sexual development, certain nodes along the stem of a child's growth which offer themselves as bases of procedure. They are his milestones, the points of mental and emotional refocussing around which every program must

center its activities. It is the same sort of knowledge which guides all curriculum-planning in schools, the same sort of common sense which guides parents at home. You may select a book of romance for the nine-year-old and for the nineteen-year-old. The tale of romance for nine is a tale of adventure. The tale of romance for nineteen is love. You are guided by the interests that are nearest to their hearts.

Nursery, kindergarten and primary school children are interested in themselves and in each other. One begins nowhere, for there is no formal or organized program. Interests tend in a number of directions with two or three taking the lead: *bodily*—"Why aren't I like Jimmy?;" *toilets*—"Jimmy stands up at the toilet;" *affectional*—"I love Miss Nichols. I love my Mommie;" *babies*—"We have a new baby. Miss Nichols, do you have a baby?;" *words*—"Robin says 'wee-wee.' I say 'trickle';" *pictures*—"I made a picture of my house."

Elementary, preadolescent school boys and girls are interested in human reproduction, especially in the mechanics of it. This is the "how-it-works" stage. They are not only interested in themselves as human beings, but in animals, birds, insects, reptiles—all life which they see about them. One could well begin with mammals as an approach to

reproduction, but circumstances, accident, opportunity may offer another opening. We let the children take the lead, and proceed with them.

In junior high school, the situation is more difficult to handle because of the difference of backgrounds, and the wide variation in onset of pubertal development, and the fact that boys and girls have a differing age of sexual development. In junior high school, one sees little girls who might easily still be playing with dolls, and girls who are experienced in all the excitement of first sex attraction—girls who are as straight as little matchsticks, and girls who are as buxom as mothers of seven; little boys to whom girls are still a nuisance, and big boys to whom girls are a present and sudden cause of inner disturbance. All of this brings about a diversity of needs.

Meeting this diversity of development has long been one of the major issues of junior high school education. It is a transient diversity, but one that is keenly felt at the time. In hygiene and physiology classes, the material can easily be adapted to the needs of both pubescent and prepubescent young people, but the social and emotional aspects of the subject are less successfully presented to boys and girls of varied degrees of sexual development. If there is much disparity in preparation,

those classes which discuss social conduct—dating, petting, entertaining—may be divided into two sections on the basis of social maturity, which usually but not always coincides with biological maturity. I recall a successful Saturday morning class with a group of sophisticated youngsters—boys and girls in this case—who had taken into their own hands their sex education and needed a forthright orientation. It would have been poor judgment to include all children in the neighborhood, although direct reference to misconduct was not made.

Generally speaking, junior high schoolers are interested in knowing what makes the opposite sex opposite. From the girls: Do boys mature the way we do? Do boys menstruate? From the boys: What makes girls giggle all the time? Why do they break swimming dates? The junior high school approach may be on the subject of general physical maturing, sexual development, hygiene, dress, and then over to social life, recreation, and good times. The type of school, the sophistication of the young people, their background—a number of considerations will enter into the sequence and handling of subject matter.

By the first or second year of high school, interest in personal growth and development has begun to wane. School athletics and social affairs claim

attention—dating, going to movies, playing around together, or as a grandmother would say, “just swinging on the gate.” At fourteen or fifteen, love is not the keynote, but having fun together is. At this level of program-building, one starts with dating, group dating, single dating, dances, games, etiquette, social activities, entertaining and recreation in all its forms. From there one may slide into other allied topics—sexual development, human biology, and other subjects as they are needed and indicated.

In the senior year of high school, the students are seventeen, eighteen, some sixteen at the outset of the year. This is, fortunately, one of the nodal points of their development. There are live and universal interests to which all respond like a pointer to the scent. Quickly we tap through the roster on our fingers. Love. Sweethearts. Engagements. Marriage. Sexual relationships. Babies. Finances. Work after marriage. Health. In-laws. They are all timber for our program-building. But in what sequence? Does one start building on a firm scientific basis of human reproductive anatomy—mating, pregnancy, and birth? Does one begin with choosing a mate, his qualifications, traits, family, personal health? Or does one build on romance—

love, love-making, sweethearts, engagements? What is the keynote one strikes first?

The primary interest of this age is romance. These young people live and breathe romance. Read "Maud," Richard Lee Strout's book on the high school years of a young Illinois girl back in the 1880's. It is a six-volume chronicle of daily boy-meets-girl, girl-meets-boy, falling in love and out again, rivalry, reprisals, victories, and defeats in the battle of love. "What," the older high schooler is still asking, "is love? How does one know when it comes? Does it last? Can one truly love at our age? Can one love more than once? If one loses a dear friend can one get him back again?" One begins with romance but romance must have a setting. So the approach is made through the social life and we work through into deeper needs.

In this brief outline, I have touched upon nodal points of interest which will serve to guide one who is building up a sex education program in a school, whether he is building from the top down or from the bottom up. We may not be able to choose the grade at which we start, but the points of departure, whatever the stage, are determined by the prevailing age interests. What follows depends upon the trend the participation of the class

takes and the groundwork which has been laid before. Above all things, one's teaching in this subject requires flexibility. The children themselves are your best guide.

Many years ago, I started out with a more or less fixed approach to girls and boys in the elementary, the junior high, the senior high and college ranks. The amount of material and the handling of it varied, and was adapted in detail and phase to the ages of the students, but the sequence of topics, the organization was the same. I soon revised my order of presentation, guided by my responses from the children in different grades. The results were startling, and convincing. I made a complete new sequence based on the nodal points of interest which coincided with the emotional, sexual, and social development status of the age level.

In such a flexible and suitable method of approach, there is no arbitrary planting of subject matter because of the traditional "ought to know," or starting a program of one phase of sex teaching because some teacher is better equipped in that field than in another. In sex education, as in no other, one bears in mind the worn but pithy saying, "We are not teaching a subject, we are teaching children." And in sex education one also bears

in mind that one teaches sympathetically and strikes the keynote of a child's interests. So it comes about that programs of sex teaching are built up not logically but psychologically, not uniformly but variously, and in keeping with the current, normal, eager interest of each class of students. One strikes the keynote with one's tuning fork of interest, and then the chorus opens up.

PRESENTATION OF MATERIAL

Should there be special classes in sex education, or should the work be incorporated into other subjects already being taught? This question starts us off on a live and somewhat controversial subject. To be entirely understood, we might do well to establish a category of terms to distinguish between several different types of presentation of material within a school: (1) specialized, (2) incidental, (3) integrated, and (4) regular. Most of the sex education work in the past has been specialized—that is, a guest lecturer or even one of the regular faculty members of the school conducted a series of talks—often only a single talk—on social hygiene and allied subjects to massed audiences of boys and girls, without relation to any other department of study. Because of the detached and

isolated character of the presentation, the inadequacy of preparation of the young people, the often questionable experience and judgment of the speaker, and the lack of facilities within the school to carry on the work afterward, together with many other undesirable factors, this type of teaching has met with universal disapproval. However, it served a purpose. It gave indication of great inner response on the part of young people. It started the ball rolling.

Now the specialist—the doctor, the psychologist, the naturalist, the biologist, the recreation leader—may serve in a new capacity. He may come not to introduce a new subject but to give variety, enrichment, fresh viewpoint to work already begun. Think of the thousands of children who were thrilled by the talks and pictures of wild game when the Martin Johnsons toured the schools. We still have need of specialists in all fields of learning, as auxiliary speakers.

INCIDENTAL TEACHING

Directly opposed in form and effect to the old specialized approach to sex education is the incidental approach, which if it prevailed throughout the school would enlist the cooperation and par-

ticipation of all members of the faculty. For incidental teaching, like incidental learning, does not belong anywhere. It belongs everywhere. Incidental sex teaching is the sort that goes on in the home when mother nurses the baby and explains to a four-year-old where the milk comes from. We might define it as the meeting of a spontaneous interest or observation relevant to the subject in hand. There are occasions, of course, when the interest might not be relevant, but relevancy in a school program has its points and is good discipline, as any town meeting will prove.

From very young children, irrelevant questions and observations are to be expected. It is a part of their learning and as such meets a different reception, a welcome on the part of the teacher. Irrelevances, too, are more acceptable to the other young children, who take all in their stride. In the lower grades, incidental teaching has been most successfully carried out in a number of schools and stands in high favor. Topics of sexual import make no claims for themselves. They bob in and out as circumstance and the interest of the children dictate. Now they are concerned with monkey families, for a baby monkey has just been seen clinging to its watchful little mother in the Zoo. Now they are concerned with chicken incubators,

for it is Easter and the pet store windows are alive with chicks and ducks and baby rabbits. Then it's time for something else—making gardens and boats for summer sailing—and monkey and chicks are forgotten.

As children grow older, they need to correlate and unify impressions and make of them a workable whole. Incidental learning, which by its very nature means the accumulation of bits and fragments of knowledge, has all the more need to give way to sequence and order. Children want a beginning, middle, and end to the story. They are mechanically minded. It is not enough to know that babies are born from their mothers. How are they born? What is the process? What starts the muscular pressure? How long does it take? The birth of a human being holds them as spellbound as the launching of a ship, the maiden flight of a zeppelin, with just a little added personal feeling inspired because of the fact that they themselves will some day be ships and zeppelins, so to speak.

In some elementary schools, especially in the upper grades, subjects such as general science and physiology are taught as part of the regular program. Such classes offer excellent opportunities for the more organized and continued consideration of the mechanism of reproduction on all

levels—frogs, humans, rabbits, snails. Though there is usually no adherence to evolutionary progression, the reproductive story must have a certain sequence and completeness for clear understanding. The book "Being Born" illustrates this type of presentation, suitable for fifth and sixth graders. Sequence on the human level is maintained, but lower level reproduction is introduced along the way.

Always the function of incidental teaching must be borne in mind. It is not to produce a finished product in sex education. Sex education is a life-long process. It cannot be accomplished in any one class or in a whole flock of classes by a whole flock of teachers. Incidental learning on the part of young children is happy learning, for it is carefree, optional, natural. They may pick up the blocks and fit them into the puzzle, or they may leave them. In this way it is individual learning, available for those who are ready, waiting for those who are not, and suited at all times to their measure.

INTEGRATION

In junior high school and senior high school, incidental teaching alone is not adequate. It will

have its place, here and there. In the reading of Schiller's "Marie Stuart," for example: "Miss Bowman, Mary Stuart called Elizabeth a bastard. Is a bastard the same as a brat? Or is a bastard worse?" One answers the query by explaining the word "illegitimate" and passes on. But such casualness does not meet the age demand for knowledge of itself. Both boys and girls are experiencing their separate sexual maturation. Their needs are multiplied and insistent, yet by the very nature of them they are withheld from spontaneous expression. In this period of heightened self and sex consciousness, the flood tide of interest requires full and adequate guidance. No incidental or casual tossing off of a few facts sandwiched in with other topics will satisfy. It is for that reason one recommends a unit of work incorporated into established courses, of sufficient length to meet current developing needs.

For the detailed guidance and teaching of young people, the junior high school with its established departments of biology, domestic arts, physical education, hygiene, social studies, recreation, the arts, offers ready equipment with expansion of each course of study. Biology should include mammalian reproduction up through the human level; domestic arts is able to make rich and varied con-

tribution through child care, home-making, cooking, sewing, and the rest; physical education and hygiene can steer through the bewilderment of personal biological development. Social studies develop civic and social consciousness, recreation supplies the outlets for vibrant young energies, the domestic arts department forms the background for social training, while the arts—music, drama, writing, dancing—provide those esthetic and rhythmic activities so dear to the hearts of all adolescents.

Such expansion of material for the inclusion of elements which are inherent in them as part of an organic whole is called *integration*. Integrated material, to be organically a part, must be a blood brother—it must belong. Incidental material, as we found, is merely accidental, an unexpected guest who drops in for a moment, is given hospitality, and is gone. In both integrated and incidental work, the amount of sex educational material varies from the merest mention in passing to a fairly comprehensive presentation, with much more possibility for development in the integrated form of teaching.

In the impression which the two types of handling create lies their significance. In the incidental form of approach, the student runs as he reads. It

is left to him out of his animal stories, nature studies, and expeditions, to build for himself his foundational ideas of all kinds of family life structure, processes and responsibilities, including his own human family. In the integrated approach, adaptable to the teaching of junior and senior high school students, the accent is upon the individual, his part and her part in the bisexual picture. It is the tuning up, the getting ready for what is to come. There is the requirement for unity, purpose, significance in all that is presented. "What is good sex development and what isn't? What contributes to it? How can I best play my personal part?" This is what boys and girls want to know.

For the unifying of this personal sexual preparation there must be close coordination between all the contributors to the program who are guiding and strengthening it. They must work together as right hand with left. When, for example, the anatomy of the reproductive system is under discussion in class, illustrated with charts not too esthetically conceived, the teacher of art may see her opportunity to supply the desired esthetic element by suggesting the study and sketching of the human figure as seen in the classic nudes. Or the physical director, noticing that one or two of the boys shy away from the girls but are closely ob-

servant of them, realizes that the mystery can be dispelled by a little practical knowledge concerning feminine development and plans for every-day association with girls in working and playing groups arranged perhaps by the recreation department.

Such pooling and coordination of effort between the teachers of the contributing sciences and arts are prerequisite for the emotional value of the work. Integration is the keynote in all sex education, but integration has only begun when there is merely a merging of sexually significant elements into their natural setting. It is not so important that a sexual topic shall slip without jolt or jar into a given subject as it is that a student's ideas, his purposes, his knowledge, his ideals have made within himself a unity of feeling which fits into his personality as a whole and is ready to serve it. When such unity and harmony of feeling exist in the minds of young people and in the minds of their teachers, we need have little anxiety for this or that form of sex educational approach. It will settle itself into its own form when a place is made for it. Fundamentally, our task is not so much the attainment of curricular integration as a spiritual-psychic integration for all who are concerned with the sexual phases of learning.

REGULAR CLASSES

Like incidental learning, there comes a time when integrated learning is not enough. The needs of the students become too complex, too vital, to be cut and trimmed to the requirements of another subject. Just as the time comes when language ceases to be merely a medium of learning and becomes a subject in its own right, as literature, the time comes when sex education must break away from parent-subjects under whose protection it has been carried along and nourished.

In the last two years of high school a coordination of all earlier efforts should take place, and sex education under a new name—family relationships, education for marriage, or a similar title—be allowed to come into its own, independent of other subjects and limitations. Such a class should be open to all high school students before graduation.

There are those who will protest that a special teacher dedicated to sex education alone, even in the last years of high school, will lessen the unity and cohesion which have been built up between subjects of sexual and non-sexual significance through the years. The segregation of human relationships from other subjects in the curriculum, however, exists in name only. Many other depart-

ments within the school would contribute to it, as in the integrated work of the earlier grades, but with this difference: the application of the various studies—home-making, finance, physical education, psychology—would be more specifically focussed and recast to suit the needs of these graduating young people. The realities of life stand close before eighteen- and nineteen-year-olds. They want to know about the cost of marriage. Can two live more cheaply together than separate? How long can a wife work after marriage without causing disruption of the home? Can one get hospital insurance for pregnancy? Is it safe to marry if you must not have a baby for the first year or two? Even if marriage considerations were not uppermost, a course of study established in its own right would still be desirable for senior students.

Incidental material gathered along the years, a bit here and a bit there, from this teacher with one slant and another teacher with another slant, is still fragmentary and without meaning until it is gathered together, organized, sorted out and unified into an organic whole. The bits of biology, hygiene, embryology, eugenics, economics, budgeting, psychology of the emotions, social studies, mental hygiene—everything that has been assembled during the years needs to be pointed up,

blended, interlinked into a harmonious whole in the light—and this is important—in the light of the later maturity and present need of these graduating students. Every one knows that knowledge gains in value and changes in significance in the light of new situations, new acquisitions, new requirements. The development of children undergoes such rapidly changing phases during school attendance that the teaching of them necessarily becomes altered with their own alteration. A synthesized course of study, correlating older material, re-evaluating it, and adding to it new material not suitable for earlier discussion in the integrated units, will give added and cumulative value to the whole twelve-year teaching. More than the knowledge itself, teaching now becomes not so much teaching as counselling, guidance, and friendship.

Could sex education be carried on by all of the teachers in a school or should there be special leaders? The answer to this question depends upon the extent of the program and the quantity and quality of the home talent. With plenty of home talent, one might be able to work out a program without especially trained leaders. But whether there is an especially trained leader or not, there should be some one person who is the coordinator

of the work throughout the school, who keeps the program in balance, correlates it with other subjects and is available for assistance in time of need. In almost every faculty there would be one or two who would be the choice of the group for this leadership by virtue of especial ability and fitness.

Yet because of the ramifications of the work as it develops in the upper grades and into high school, no person without technical training in the sciences and subjects required could long cope with the situations which arise. Sex education, like the teaching of music or art, requires a highly technical, highly skilled, and talented person to carry on its work. Crudities and blundering in this field of work are not forgiven, for they often result in disturbing situations which most communities quickly reject.

If one does not have a trained leader, then one must begin very simply, suiting the work to the available talent. A minimum of requirements is exacted for incidental teaching which can carry through from kindergarten and the elementary grades to junior high school. Incidental teaching does not seek to do a finished piece of work. It merely meets a spontaneous interest as it arises.

The integrated work in junior high school does not need an especially trained sex education leader,

but it does require appropriate training on the part of the physical education director, or biology teacher, or home economics teacher who carries on the work. Well prepared as these teachers may be, each in his own field of work, they will find many blind spots when it comes to adapting their work to a sex education unit for junior high school students.

No one without adequate, technical training should attempt to carry on the senior work. As suggested, many teachers from the various departments of the school would have valuable contributions to make, but in a class dedicated to preparation for family living, the coordinator is the one responsible for the unifying of the work, not only in point of the various subjects, but in the spirit of the whole. She must be the "key-noter," the pace-setter. She preserves the tone so it is unimpeachable and above criticism. Such pace-setting is not so arbitrary as it sounds and is more necessary than might appear at first glance. Newcomers into the work of sex education are likely to be extremists—either too conservative, or the opposite, too unrestrained. Such divergence if not brought into a fairly uniform tempo will result in confusion or even more serious disharmony with injury to the work.

Although a school-wide program in senior high school work requires selected leaders, much of the success of a sex education program would depend upon the cooperation and assistance of the faculty as a whole. In almost any faculty today, especially among the senior members there may be expected to be "doubting Thomases." Such an attitude is not to be considered narrowness but merely the result of earlier social attitudes. These teachers will not be able to carry on any active part in the program, but may add greatly to its success by speaking well of it, and by loyally standing by without criticism or skepticism even when they cannot cheer.

Among all other members of the staff there is a part for every one to play, for sex education, like a drama, must present a unified if diverse whole. The coordinator is the leading lady. Her support is drawn from the various departments in junior and senior high school—recreation, physical education, drama, biology, home economics—of which we have spoken, while the chorus is made up of the personnel of all the other faculty members from high school down. All of these play different roles, make their individual contributions, but to do so, all of them must have so caught the spirit of the play, that they blend to bring into being, sus-

tain, and effect a unified and harmonious production. Sex education can never be a one-man job in a school. It must be an entire school, an entire faculty achievement. Neither can there be jealousies or rivalries. In this new-growing, emerging field of education today, there is room for every one, and he who shows himself best adapted to the work, whether he is downstairs in the chorus or upstairs in a leading part, will find his opportunity.

How much time should be given a sex education program in the school? In primary and elementary grades, where teaching is incidental and governed by circumstances and current interest, no time allotment is likely to be indicated.

In junior high school, when the inclusion of units into established subjects is the procedure, the amount of time will depend upon the instructor and his preparation as well as upon the requirements of the students. Bearing in mind the biological and accompanying emotional changes in junior high school students, they should be allowed a maximum amount of time for slow, unhastened development. I prefer twice or three times a week over a semester to every day over a shorter period. This spacing of periods allows time

for assimilation and contemplation of ideas but not enough to foster impatience.

Single isolated talks have been found to be more stimulating than helpful. They open up a wide range of thought, which leaves the student dependent upon himself and his companions to work out their own uncertainties without either knowledge or confidence in the results of their searchings. In addition to time allowed for the semi-weekly talks together, there should be opportunities for personal conferences and consultations, for young adolescents have their timidities before others and need frequent personal aid.

Senior high school follows a similar pattern, with the greatest amount of time allowed in the senior year, both for class work projects and for personal conferences. In lieu of a semester, what could one offer as a minimum of work? Not less, I think, than half that time—eight to ten weeks, twice or three times a week. Less than this is unsatisfactory to every one, though six weekly sessions have in some schools met with good results in the senior year.

When one comes to look upon sex education as a building up of a way of life, a setting oneself square with one's own sexual self and that with the best

of life's purposes; when one sees it also as a definite preparation for the immediate world of reality into which young people are to step straight from their classrooms, it is not difficult to see that sex education has the need to lay claim to a place in the school curriculum in its own right. It is an essential element. The students need it. It is a thing apart, and yet it is not apart. It is but one of the whole school family that together is working toward the united welfare of its students.

CHAPTER IV

THE FIRST SCHOOL EXPERIENCE

If one were asked to choose a word to express the objective of sex education at its very beginning in the school program, one would be at a loss. In fact, initiation of sex education work itself in preschool, kindergarten, and primary grades would seem singularly premature. To customary thinking, the sexual life has not yet begun. It is in abeyance, blanketed under years of general development. But if we look more closely, observe children carefully, we shall find several threads of behavior which lead unmistakably into later mature interests—*bodily* activities, observing and comparing themselves with others; *word* activities, "She says 'wee-wee'—I say 'chair-chair';" *affectional* activities, "I want to kiss Susan;" *family* activities, "Molly and I are making a house. She is going to be the mother and I am going to be the father." It is easy to trace in these familiar childhood episodes reflections of later sex attachments. Not for

a moment shall we look upon them as holding feelings and emotions in the adult sense. They are merely the forerunners, the first faint tender shoots pricking up through the surface of childhood growth which in later years will come to flower in mature relationships.

Not only may we observe these first expressions of sex interest in daily play, but we may observe other allied interests which also are stirring and taking form—the social and the ego drives, both of which, merging with the affectional and biological, make up the strongest motivating mechanisms of conduct. The social drive, the desire to be with others, to be necessary to them, sought by them, liked and admired by them—is anything so coveted, so desirable as companionship? School offers it in its first abundance. The ego drive, the awareness of one's own ability to do and to accomplish, the joy of experiencing the work of one's hands, the activity of one's mind, and the bringing of them into subjection to one's will, building, writing, drawing, playing, dancing, marching—what more can one ask than these to stiffen one's sense of well-being and competence?

There are no boundaries marking off the limitations of these developmental forces in childhood. Sexual, social, egoistic, are academic words and

categories. In reality, all human forces blend and operate in close interdependence. The egoistic supports the social forces, the social supports the affectional. Sometimes they all rise and fall together. The loss of affection may injure the whole fabric of the personality and make it crumble. In other instances; the law of compensation comes into play, the unloved child becomes strongly aggressive in his relationships.

Sex education in the early years becomes education for the attainment of emotional balance, by calling upon and developing the inner resources of children in relation to their sexual, social, and egoistic forces as they manifest themselves in daily work and play.

In new school situations, many accustomed home ways of doing, of speaking, of feeling, which bear upon the sexual life, must be set aside and new ones inaugurated in pursuit of social acceptance and personal achievement. Yet the setting aside must be done without injury, and the inaugurating accomplished with the full preservation of the inner natures of the children. Only when the whole personality is working in harmony, and progress is being made on all fronts, may we be assured of the final welfare, stability, and balance of the sexual forces when maturity at last arrives.

A critical period this for every one, for teachers and parents as well as for children. Like the children, the fathers and mothers must also make new adaptations. They may never have gone to school before, either—not as parents. For the most part, parents consciously dread the demands of the new order which means the yielding up of their children all day long, day after day, to another guardianship. "I hate to think of her starting to school." They dread, too, but perhaps are less actively aware of it, the sudden emergence of the weak spots in their training which like worn places in the carpet are taken for granted by the family but become startlingly noticeable when viewed under the light of the public's appraising eye—thumbs and fingers still being sucked, bathroom habits not entirely straightened out, fits of temper or crying. The parents have been aware, but the worn places have remained, been covered up, rather than mended.

THE UNDISCIPLINED CHILD

Every nursery, kindergarten, and first grade presents a sprinkling of children who through this bit of conduct or that reveal some weak spots that need to be strengthened. If you should visit one of

these little newcomers in his home, you would not be surprised to see that his mother ties his shoe when its laces stream loose, buttons his coat, blows his nose, cuts up his food at mealtime, butters his bread. Yet every one of these accomplishments should have been well mastered by the time a child starts to school. Often the new challenge of school straightens out the difficulty, but if it doesn't, then all three—child, teacher, and mother—must begin to understand it and repair it.

One intelligent mother tells the story of her own awakening. Her young son had been something of an invalid and was his mother's daily anxiety and concern. Prohibitions, lest he overdo, grew on every tree and tears watered them. School time came and the boy joined the other children in supervised boxing bouts. One day, his mother called the boxing master to make sure that all was well. "I'm watching him, Mrs. Eaton. He won't overdo. He's inexperienced, but he's coming along, and I must hand it to him—he surely can take it."

"Take it!" cried the mother. "You mean he gets *hit*?"

"Of course he gets hit, but he's as game as they come—not a whimper."

"Imagine," said the mother later, "his taking it—why he cries at nothing, with me."

Children require discipline, not punishment but self-discipline—the holding them to what they inwardly accept as right. This does not always mean what we in authority claim as right at the moment, but what each child has come to accept through earlier teaching as right for him. Like the little invalid boy who was learning to box, they "can take it," want to take it, and will take it if their seniors do not weaken and let them off.

When we let children off, they pay the price and pay it more heavily than they would have in the first place because they pay it with their own inner dissatisfaction over the babyishness and indulgence which they know they have submitted to. In protest, the dissatisfaction—not the babyishness but protest against babyishness—breaks forth in numberless ways which typify the situation they reject: in enuresis and diuresis (lack of bladder control), anorexia (poor eating habits), mouth-packing, hair-pulling (self), night terrors, breath-holding, or in general incorrigibility, cruelty to other children, kicking, throwing mud, screaming, and being a neighborhood terror.

Sometimes the symptoms mount in number and make a syndrome, as they do in physical condi-

tions. A little client of mine had ten or a dozen channels in which day and night she kept up her protest against the combination of a lenient mother and an over-severe father. Other children under pressure find release through but one habit at a time, and as that habit is corrected, another takes its place, and so on, in continuous succession so long as the disturbing element is present and creating tension.

THE OVER-DISCIPLINED CHILD

Often a similar set of undesirable habits occurs in children as an unconscious protest not against too much mothering and coddling but against too little. Like the refugee children in Europe, they have been pushed up the ladder of emancipation and self-sufficiency all too rapidly. Sometimes it is disaster or tragedy that has early descended upon them, sometimes a mother's health deprives them of babyhood, sometimes too many little successors crowd in, sometimes there is financial need. Babyhood is cut short, and the cheated child, all unwittingly, produces his set of automatisms, or bad habits, outwardly undistinguishable from those of his opposite.

Many of us know of an experiment undertaken

by a staff of physicians at a home for the friendless. It had been noticed that some of the babies, for all their good medical care, were not thriving. "They need mothering, good old-fashioned mothering," one of the attending physicians declared, and that started a new plan. Half a dozen of the babies were selected and given over to the care of six little morons, girls from the department of retarded children.

Can any one doubt the outcome of the experiment? And can any one imagine that the six babies were the only ones to be made over into rosy, happy little persons because of the mutual awakening of affection and the satisfaction that comes from feeling one is loved?

For such unsatisfied and hungry children a teacher has a special opportunity for work. She has a home situation to feel her way into—not thrust, but feel. Once she is convinced that harshness, or severity, or indifference, or lack of affection, or merely lack of understanding is the cause, her skill is challenged to help the parents see the lack and supply it.

Very often parents are devoted to their children but feel that severity is good government. Their ideals call for a military type of discipline. I recall

a mother who thought teaching her child orderliness meant requiring her to keep her toys and dolls in rows in bureau drawers. The drawers were heavy and the ordeal of getting at the toys arranged for her mother's inspection annulled all the pleasures of play, with the result that this child's play life was reduced to those few activities that would not "make a clutter." In this situation a teacher could easily demonstrate how orderly and yet how actively children could play with their blocks and toys and dolls by inviting the mother to school to see the kindergarten rooms.

Very often the indulgence of one parent increases the harshness of the other, and a child is torn between two extremes. Here the situation calls for a compromise, a decision concerning certain family regulations which both will adhere to. To be of influence, a teacher must herself have mastered the art of gaining good conduct in this child's case without either harshness or indulgence or coddling. The indulgent parent must never be able to say, "You gave in to him, too," or the strict parent to say, "You hold him down just as I do." Parents must be able to see what methods are used and why they succeed, and to say to themselves, "If Miss Curtis can get results, we can!" And if

they say it without resentment toward the teacher, then Miss Curtis is a gifted and accomplished person, well fitted for her job.

But if she isn't able to change the home situation, either because of externals or for other reasons—parents away from the home, or at outs with each other—then she may, like the staff physicians, have to step in and create a situation which will supply the tenderness which this special child, or children, needs. She may even in herself provide the mother-substitute, and in providing it she may find, as many a teacher has found who did not have children of her own, that her own heart is warmed and fed.

Such a bit of mothering may raise certain cautious queries. Wouldn't it interfere with school relationships? Wouldn't the other children cry "teacher's pet"? Would it really accomplish its purpose of releasing a child from an emotional fixation?

Surely a wise and sympathetic woman can enrich a child's life without impoverishing either her own or that of others. Her task is a temporary one. It is the hot-house coddling which the nurseryman gives his seedlings before he puts them out in the open garden where they become strong and hardy plants. It is the warm glance, the touch on

the arm, a quiet enveloping kindness which unspoken enters in and nourishes an inner struggling self that somehow had failed to get its share of sunshine.

But I hear some Miss Curtis saying, "I have a roomful of children. I can't give so much time to one." This reminds me of an incident. A little fourth grader had broken her wrist. Her mother telephoned to ask if the teacher would send home a study outline each day. "But I have forty of them! I don't see how I possibly can." "Don't tell me," exclaimed the mother, "you have forty children with broken wrists!"

In a well-ordered school room with a capable teacher, what percentage of children require special insight and care? Two or three per cent? And in the end, if we do give our best efforts briefly to the two or three, are we not rendering a service to all the other children, when out of discord we are able to bring peace, and restore to their midst not a disturber but a cooperative and friendly companion?

To be able to enter happily into all that the school experience offers in terms of personal progress, a child must have experienced during his pre-school years adequate satisfactions on all fronts of his development, self-sufficiency equal to his years,

broadening affections and the establishment of social contacts and play habits with his contemporaries. "Do it myself," must bring more joy than "Let me help you." And riding on a scooter with Polly or Dick must be more enticing than driving off to the grocery store with mother or helping teacher. Most teachers appreciate these needs, and those who are skilful in meeting them work slowly, realizing that it takes time to overcome difficulties, timidities, and lack of self-assurance in a child who has not been allowed to proceed on his own, or over-assertiveness in a child who wishes to sweep all before him. It takes time to build up happy companionships when one has not been used to rough-and-tumble give and take, or has been isolated from other children or conditioned against them—"You'll catch something."

A teacher must above all things proceed slowly, for in most instances there is a two-way relationship to be kept intact—an old one between a child and his home and a new one between a child and his school. If emancipation from home is not taking place under the new and challenging experience of new friends and companionships, assistance from the teacher should be tentative rather than decisive and drastic. Like modern pediatricians

who ease their babies off breast-feeding gradually, they bear in mind not only the immediate goal of independence but the necessity of preserving the earlier relationship. ~~Emancipation from any attachment must~~ always shun surgical and wounding methods. There must be no open criticism of mother, no censure of home rule.

ESTABLISHING SOCIAL ACCEPTANCE

Not all children are too unreleased from home attachments to make a ready adjustment to school life. Most of them swing readily into recognition of the double sponsorship and authority over them and the companionship of other children. But when a child is mother-bound, his social acceptance is hampered not only by his immaturity but by the very habits and behavior which his resistance to his immaturity has developed in him. His crying, his thumb-sucking, his boasting, his incontinence, his refusal to work with others or do what the rest of the children are doing—all place him in an unfavorable light. He is either a “bad boy,” or “he doesn’t count, he’s always that way,” or he’s “spoiled.”

Too often our methods of approach to a handi-

cap increase rather than eliminate it. "Hurry. Dick! All the others have finished their work and are ready for play." "You can't do anything with that thumb in your mouth, Patricia, and look how messy your papers are." "Shame, Carol, wipe those tears. Only babies pout and cry." "Come on, children, we'll leave Herbert. He doesn't belong in our class."

Happy relationships cannot be promoted for a child when he is singled out for reprimand and made the object of unpleasant comparisons and comment. Children are not drawn toward a playmate who is pictured as a "baby," who "wets his panties," has a dirty finger in his mouth, and who cries at nothing. Even if his natural talents win friends, his reputation accompanies him. Other parents begin to look askance. "I don't want my child picking up those tricks." A happy relationship is threatened or annulled before it has even started.

Neither can happy relationships be furthered for a child when he is put in isolation from others. Not long ago I visited a first grade room where one little boy was seated off in a corner by himself, a table before him. He looked so permanent there, appeared so calm and indifferent to his banishment, his room-mates were so completely forgetful

of him that I knew he must not be a short-term server, but a "lifer."

"The little boy over in the corner?" I questioned.

"He's to stay there by himself," the teacher said, "until he can learn to behave himself with other children."

I repeated this paradoxical statement several times—stay by himself to learn how to play with other children. How could he? How could any one? How could his teacher, or you, or I? You can't learn to get along with other people while separated from them. Getting along with people is not a matter of wishing to. It is a matter of first-hand experience. The longer social contacts are withheld, the harder is the establishment of them. Every day that little boy sat apart from his classmates in the corner, the farther away he was from the lesson his teacher was trying to impart.

Usually such isolation breeds an inner resentment against all children because they are accepted and oneself isn't. Outwardly a child may assume indifference and acquiescence, but inwardly he suffers. When he meets his room-mates on the outside, his resentment may flare into open hostility, name-calling, mud-slinging, or any of the gestures of a socially rejected child. Rarely is there a child

who cannot be taught to work and play acceptably with other children if his social and emotional handicaps are removed and he is given a chance.

MOUTH-SEEKING

Chief among the worn spots in the carpet which come to light at entrance into school is the mouth seeking—nail-biting, tongue-chewing, thumb-sucking, mouth-packing, cheek-biting, lip-sucking, and the rest. So much has been written about automatisms, or involuntary acts, with which teachers are familiar, that just a word need be added here. Mouth-seeking which persists into the school years is a signal of distress. The burden of correction rests not so much upon the child as upon the situation or person causing the distress. The difficulty may be of long standing and have its basis in a physical condition, past or present. It may rest in a home situation which will need the greatest skill in adjusting. It may rest in the school situation—the new regime of school attendance which may be proving too exciting, too exacting, too disturbing in some fashion. A little easing up in this way or that may lessen the tension and help dissipate the symptom. Children are variables—what one may stand another may not. When the difficulty

is located and corrected, the mouth-seeking will usually disappear of itself.

If a parent is not willing to accept the teacher's word that thumb-sucking will not produce malocclusion, or disfigurement of the mouth, or if she herself is doubtful, she should consult the latest studies on the subject. Only when thumb-sucking and these other mouth-seeking habits persist over a period of years beyond babyhood need we feel anxiety about them, anxiety, that is, over their disfiguring effects. We are always anxious to find their cause and have done with them, partly because of their effect upon a child's dignity and social presence, but chiefly because of the inner stress of mind which should be relieved.

INCONTINENCE

More disturbing by far to social status and the personal dignity of a child than mouth-seeking habits is lack of bladder control. Aside from habitual diuresis (daytime incontinence) which requires the same careful investigation into causes as other conduct difficulties require, there is the unexpected "accident" to otherwise well-regulated children. The strangeness and confusion of the first day at school are quite disorganizing to a nervous

child. One of the most sensitive parts of him is his bladder, which readily misses its usual but not too fixed control.

Starting to school is unusual business. It involves many new experiences and none newer or less familiar than toilet arrangements and procedure. How does a child know how to proceed? Not long ago a first-grader found a little kindergarten boy wandering about in search of a "bathroom." "I'll show you," she said, and taking him by the hand led him into the girls' toilet. There was great excitement as the girls shoved her back into the hall. "Not in here! He must go to the boys' toilet." Arrived at the boys' lavatory she was confronted by a row of unfamiliar urinals and beat a hasty retreat. "No, that isn't it." And back they went to the teacher for directions, too late to avoid an "accident."

Most children have some instruction at home concerning the use of a family bathroom, but few have been instructed in regard to public lavatories such as they find at school for the first time. For the general orientation of children in regard to them, and to the locations of various points of interest—the drinking fountains, the principal's office, the entrances, the auditorium—incoming first-graders might be taken on a round of observa-

tion. Back in the home room where all is quiet and attention will not be diverted, an informal talk on school etiquette and regulations will save many a tear.

Newcomers should know there are in all public places two kinds of toilets, one for boys and men, one for girls and women—"quite different from the arrangements at home where there are just a few people all belonging to one family." Both boys and girls should know what a urinal is and how it is used. They should be cautioned to touch equipment as little as possible with their hands to avoid infection, but should not be warned of venereal disease. Etiquette teaches to wait one's turn quietly, not to peep or stare at others, not to make personal remarks, to eliminate quietly without dawdling, to make oneself tidy with toilet paper, flush the bowl, remove any drop of water or speck that has fallen on seat or floor, wash one's hands and throw the paper towel in the container provided. This sounds like a complicated procedure, but it becomes readily second nature to every one, or it should. The public toilets in general bear sad testimony to the contrary.

This little talk on good toilet manners can be part of a series of informal talks in regard to manners in general or in regard to school custom or

personal hygiene. At any rate, the establishment of an early routine observance of toilet etiquette, both hygienic and esthetic, will be one more service which the schools can offer to the cause of good living.

THE OFFENDING WORD

Good toilet etiquette means good toilet speech. Few children bring to their eliminative functions words suitable to them. They "wee-wee" or "trickle" or go "chair-chair." They have a "body-B" or "do-do" or "sit-down." Strangely enough the lack of standardization does not appear to have the handicaps in usage one might expect. The words vary but the translation doesn't. Yet baby terms are out of place when speaking to nurses, teachers, doctors, and are definitely hampering later when as children grow older they need to speak with dignity. Moreover, certain bathroom phrases turn out to have legitimate uses in another field. Think how difficult it is to call one's best girl "Susie," when "Susie" has always been a certain perch upstairs in the bathroom!

Before children start to school, and after they have started, they should be familiar with the names of the parts of the body which they see and

of the functions they perform. It is not a lesson to be learned. It is merely a familiarity to be acquired gradually, for how is a child to drop his baby terms if his parents and teachers keep on using them?

Let no one think that any word is too long or too hard for the just-going-off-to-school child. The longer and harder the better, for him. He glories in words. In the correction of objectionable words of all sorts, people would score a surer and quicker victory if instead of some tame and stuffy argument, "It's not a nice word," they would offer another which would far outdistance the offenders. Think how much more captivating "umbilicus" is than "navel," for example, as a substitute for the graphic "belly button." You can discard "bad" words as you discard bad apples by giving others in their place which are much more juicy and twice as sweet.

MASTURBATION

Another signal of distress and one which interferes strongly and universally with a child's social acceptance is the one variously called masturbation, exploration, and manipulation. With little children just starting to school, who are past the

age of exploration and not yet arrived at the age of masturbation, one may look upon the habit as one more of the automatisms—nothing more—which children are likely to adopt unconsciously as a means of solace.

Yet before a teacher starts upon her quiet seeking and elimination of the cause of tension, which may be in the home environment or may be right in her own school room, she will do well to rule out with the aid of a physician any physical or mechanical causes such as irritation, stricture of the prepuce, and so on.

One sturdy little fellow habitually fumbled, fussed, and poked about the crotch of his trousers. Habitually, too, his teacher shook her head, made signs, felt distressed and worried about the other children. At last she appealed to the school nurse and solicited her help in "curing the habit for the sake of the other children."

"What makes you fuss at yourself that way?" the nurse asked rather severely in the quiet of her office. Tommy looked puzzled. "Your hands shouldn't be on your trousers all the time—it isn't nice."

"Oh," said Tommy, "that's my underwear. It sticks me all the time." Whereupon Tommy's underflannels were inspected, found to be much too

heavy for his full warm-blooded little body, which was covered with perspiration and an irritable rash in consequence. A change to cotton underwear took care of this case of "masturbation" and helped several people to realize that sometimes an injustice can be done, and "bad habits" be merely bad judgment on some one's part.

Much has been written on the subject of masturbation, the interpretation of it and its correction, which every teacher should be familiar with before she enters upon her work with young children. She must believe, and be ready to help parents believe, that it will not cause physical ills, mental defect, loss of memory, or other handicaps—not in itself, but the results of severe and mistaken corrective methods may be far-reaching and serious in their effect upon later sexual adjustment. Especially serious is the placing upon a child of a sense of wrong-doing or a sense of sexual guilt.

In most instances, investigation and correction of a contributing cause can be carried on so skillfully that a child will not even be aware that his difficulty is the focal point of interest. Certainly he should never feel himself discussed, or watched, or isolated, or under ban. With the removal of the cause, masturbation, like mouth-seeking, will re-

ward one with a quick spontaneous disappearance. If the cause is not removed and the burden placed upon the offender, then one has merely added to an already overburdened personality and may expect not correction but new and added troubles.

As a practical aid to teachers while causes are being unearthed, one suggests plenty of exercise and handwork for the using up of nervous energy. Instead of a shake of the head when a teacher observes the straying hand, she might use a beckoning finger and send the child on some errand or give him something to do that will be diverting and interesting. It is the dreamy, somnolent, idle child who turns to his self-found pleasure.

EXPLORATIONS

More distressing to teachers and parents than any of the phases of conduct just considered is the tendency of children to explore others—to peep, to undress, to play games that involve undressing. Psychologically, such explorations of the young child are rated more wholesome than the automatisms because they involve others and are therefore social rather than solitary in nature. They are, that is, aggressive, rather than regressive,

which is undesirable so far as mental health is concerned.

But ethically, socially in the ethical sense, exploration in all of its phases is alarming and disturbing to teacher and parents just because it does involve others and has the flavor of sexual aggression, even among the youngest. Yet peeping and undressing are inspired by almost every other motive except that which would inspire an adult. Children peep at others to find out how they are made. "I'll show you if you'll show me," and the "you" is just as likely to be grandmother as any one else. "Why can't I see you when you see me?"

They explore to be tough. Said one mother whose young sissified son made a habit of peeping at little girls, "I can't imagine why he does it. I've spent my days teaching him to be a gentleman."

They explore when there is too much "sex talk" or too many observations of adult affairs. They also explore in consequence of too many warnings or gossip about others who are "too modern." The things covered up become surrounded with too much mystery and glamor of the forbidden. Even dolls must be undressed and turned upside down and their panties inspected. One teacher took a doll away from a couple of children who were trying to get the panties off. Even sawdust mod-

esty, I suppose, must be preserved. Children also undress each other just incidentally in the dramatization of their play, "keeping house," "circus," going swimming, fashion shows, hospital play, and so on, and think nothing of it until they run up against adult prohibition.

Yet from whatever motive, all such activities are socially condemned, and because they are—not because of any inner injury which would result from the activities themselves, for the studies which have been made of them have proved them to be without harmful consequences in later life—careful guidance seeks to eliminate situations which might lead to exploration and sex play. It seeks to avoid the mystery which used to surround sex differences, avoids sensation and excitement which peeping incidents are likely to precipitate, gives supervision to make-believe games instead of forbidding any daily life dramatizations, and avoids excessive or spectacular sex instruction without application to daily life. With such consideration, we shall save children unfair blame and older people much distress of mind.

Before children start to school, they should be familiar with bodily differences between boys and girls, and most of them doubtless are. The cover-up policy of a generation ago is fast disappearing.

But when they are not informed, then the teacher has the responsibility of their instruction. A common toilet for the boys and girls just starting to school—nursery or kindergarten or first grade—makes the matter very simple. Explanation can come very naturally as observations are made. "Yes, Betsy. Bill stands up at the stool because he is a little boy and boys are not made like little girls. Boys are going to be fathers when they grow up. Girls are going to be mothers." It is not difficult to tell which children are in need of explanations—their glances and attitude tell the story. "Only" children and those with no brothers or sisters of the opposite sex are most likely to be uninformed.

The care of animals and pets offers another opportunity for the understanding of sex differences, and there are always pictures of madonnas with unclad babies and child nudes to hang upon the walls, and babies to watch being bathed. Undressing a group of children at the beach to get them into their bathing suits is one of the best ways to help out children who are still uninformed. Casual children will be casual, and hop into their suits with no to-do about it, shy ones will protect themselves, curious ones will try to catch a look. It is all to the good. The general feeling of excite-

ment and fun of getting into the water will dissipate self-consciousness and take the edge off new-found knowledge, in case any one is worried about edges. Once the matter of sex differences is understood, it is accepted and interest passes on to other things.

Whatever episode arises, one must believe in the integrity of the children's motive. Never shall one say or think, "He knew what he was doing!" "He knew that was wrong." Children's motives are very complex, their conduct very forthright. One may not judge.

A mother tells the story of her little son Timmy who said after one day at school, "Girls don't wee-wee. They just make do-do all the time." "Oh, yes," said the mother, "girls wee-wee, too. They just sit on the stool to do both. You notice, next time."

The next day the teacher was surprised to find Timmy peering intently into the stool as a little girl sat perched upon it. "When I said *notice*, I didn't expect to be taken so literally," the mother explained to the teacher. "I am so sorry—please don't blame Timmy."

This was the end of the episode. Nobody was excited, the children in the room had nothing to buzz about or carry home to make gossip. Timmy

was not punished. He had been merely led away and told he mustn't disturb any one at the toilet, just stand and wait his turn or walk away and come back later.

In this whole matter of the spontaneous bodily interests of children and their adaptation to social standards we as adults have our own adaptations to make. We may no longer magnify issues, or impute adult motives, or fear consequences, which are not in keeping with child nature and experience.

CONSERVATION OF SEXUAL INTEGRITY

The result of this franker, saner attitude toward interest in bodily structure, the casual naturalness of it all, is far-reaching in its effects. Its lack precipitates bodily explorations among both younger and older children, which, when followed by the shock and pain of severe punishment for an unintentional wrong, may bring about a situation in which the emotional self is not able to maintain its integrity and breaks. Many of the sexual deviations with which the courts and hospitals are familiar can be avoided in the future if a saner, more understanding course of sex guidance is followed.

Corrective measures, whether in connection with peeping or sharing the toilet, or "make-believe" games, should be based on an observance of the personal rights of others, and convention. "Edith doesn't want to be undressed. Her mother dressed her and you must leave her just the way she is. If you don't, then you won't be allowed to play with her, and that would be too bad. Come along—you and Edith sit down here together and play this game."

Always one must recall that one has a double objective: the conservation of the forces within a child for his gradual sexual maturation and development, and at the same time, the promotion of his social self, his present social acceptability.

Fortunately, social codes are becoming less artificial, more genuine and natural. One is no longer expected to faint at the sight of blood or blush at the mention of bodily functions. Yet we teach children that there are times and places, and foster in them a reticence in the open discussion of personal matters—family budgets, business affairs, toilet concerns. It is general experience that too great stressing of secrecy promotes gossip and that the chief offenders are children of prudish parents. If we expect the reticences to be observed, we must observe them ourselves. The path to fol-

low is one of fitness, suitableness, and for that children have a keen sense and a ready adaptation.

LOVE APPROACHES

Many children know real companionship for the first time when they start to school. They have played with their toys, or with animals, or with adults, their nurse or mother. A friend or companion of their own age and size comes to them with intoxicating joy. Yet for all of their delight in each other, perhaps because of it, many children block their own progress. They are shy, or they are aggressive. Shyness one recognizes as conflict between "I want to" and "I'm afraid to." One observes it in children who, too shy to speak above a whisper in class, long to be given a part in "last day" exercises when the whole school is present. One may often determine the strength of desire by the strength of retreat. Often shyness wears the cloak of boldness, even cruelty. Every teacher has among her newcomers some little biter or scratcher or hair-puller or hugger who is the terror of all other children around him.

A shy newcomer whether retiring or bold must be given time to find himself, not by being left alone, but by being given an especial "big sister"

or "big brother" who will take him in charge and befriend him. In a short time another must follow, and then another, so that his circle of acquaintance will gradually enlarge and he will neither be left to himself nor be dependent upon any one other. And of course there must be no feeling of possessiveness built up, no "Andy belongs to Patty," nor of withdrawal, "Andy doesn't belong to Patty any more." Andy must belong to every one and Patty to every one. The aim is to start with one, but add another and another, so that broad attachments are established, broad social contacts are made, and a real democracy of friendship made possible.

If separation is used in an emergency to quiet two quarrelers, they should be allowed to return to each other when they wish without asking permission from the one in charge. The only requirement—not sealed with a promise, but understood—is good conduct and happy play. If that can be achieved in five minutes, it is better than in five hours. When much time is allowed to elapse, children lose interest in each other and their good impulses are made abortive.

A miniature Romeo and Juliet scene was recently observed in a large nursery school. Two little three-year-olds, strangers, met face to face on

the play stair, one going up, the other down. Both stopped, and after a prolonged look fell straight-way upon each other's necks and kissed roundly. Then they proceeded upon their ways. But the enchantment lingered. In a few minutes, the little girl was on her way up the stairs where, upon the balcony, she threw her arms again around her Romeo and repeated her kisses.

Here one has an example, not of rude random love approaches, but of gentle, well-directed ones, spontaneously carried out. Are these, too, to be discouraged? Whether rough and random or gentle and loving, if not reproved or emphasized, they will tend to merge soon with other interests as school work and play bring the children together in easy familiarity.

Yet biting and pinching and the rest are not always the random approaches of young children who "don't know better" or who haven't yet found out the accepted channels of affectionate caress. A nursery supervisor tells of a little pair of three-year-olds—the boy a young husky, the girl a dainty little piece. For Peter it was love at first sight. He was Janie's self-appointed knight. He took off her wraps and put them on again. He escorted her to the toilet and at lunch-time washed her hands and face. He dressed her hair and insisted that she

wear her ribbon around her head where he tied it on top in a bow. At the end of the school session, when she was called for, he kissed her repeatedly, with now and then, to the amazement of every one, and to Janie's terror, a sharp, fierce bite. Psychologists tell us that "love bites" are frequent in both animals and human beings and may be looked upon as normal variations of the usual kiss—variations and intensifications, for the bite is more exciting and gets more response than the kiss!

In most children, these random expressions of affection give way to the accepted channels under wise guidance. Babies frequently bite their mothers, and should be taught to kiss instead. A mother tells me her puppy is never safe with her little girl who bites his ears until the blood comes. Teaching to touch gently, showing how to stroke and play with pets will help. After the first excitement of the new association wears away and familiarity takes its place, the random activities tend to lessen. Surely one does not want to punish or bite in return, just to show a child how it feels, nor should much talk be allowed, for sometimes an accidental act can become a preferred one if it makes a sensation.

In general, we adults are all too fearful of the

affectionate gesture, even between babies. Many a mother is as watchful of her three-year-old as of her thirteen-year-old. At three, "Little girls don't kiss little boys." At thirteen, "Nice girls don't let boys . . ." Yet touch activities are part of every near and dear relationship. Babies become, without them, little sawdust images, children solemn-faced little old men and women, young people reckless, nobody-cares persons, and adults grumpy and snappy old cross-patches. We need the outward as well as the inward assurances of affection all along the way from childhood to old age. We need them for the filling of our lamps and the lighting of our ways.

The recognition of an awakening and developing sex nature in children and the maintenance of a working harmony between it and other impulses is one of the achievements of teachers in the early grades. It is an especial achievement in view of the many standards of conduct, of ideas and prejudices, of codes and beliefs governing sex interests and sex teaching held by the parents of the children whom they guide.

While the daily program continues with its frankness in meeting questions, its naturalness in toilet observances, its lack of sex consciousness in dressing incidents, parents must be borne in mind

lest they feel alarm, distress, or even rebellion against a kind of management which to them seems wrong. Most primary schools have mothers' clubs in which parents and teachers become acquainted with each others' points of view. In these meetings over their tea and cakes young mothers may become oriented in the ways of the school, its manner of policy in regard to sex teaching, as well as in regard to naps, lunches, attendance, and other routine matters, that every one may be working toward the same goal.

Some mothers will require more than the general group talks together. They will need home visits, perhaps the lending of some of the new child guidance and sex education books, the encouragement of the example of other mothers before they can follow in new pathways. One will be willing to give more time, more thought, more consideration to these women, for, fortunately, they are in the minority. Most young mothers today are progressive in spirit. They recognize the mistakes that were made in their own childhood, or that they have made with their older children. Even before the children start to school they are putting into practice the most accepted teachings.

Nursery school, kindergarten, and primary

school teachers have a big job, but they have a stimulating job and a rewarding one, for upon the success of these first school adaptations much of the future school welfare and social pattern depends.

CHAPTER V

THE FAMILY FRAMEWORK

If the first lesson in sex education for the early grades is the guidance and development of the emotional aspects of the sexual forces in balance with other primary drives, the second is the building of a framework of family life within which the psychic forces may operate and find anchorage.

Children give evidence of a spontaneous interest in this framework of family life when their questionings search out the beginnings of their own attachment to it. "Where was I when you and Father were married, Mother?" "Where was I when you were a little girl?" They have a strong sense of family solidarity, "You belong to us, don't you, Grandmother?" Toward animals living within the shelter and protection of the home, the same inclusive feeling attaches, and with very little children, the family circle is enlarged still more to include their dolls and doll babies.

In such a domestic setting, a sex education fam-

ily life program can almost take care of itself, for here on human, animal, and sawdust levels home building can flourish. New babies, the care of young, courtship, marriage, mating, reproduction, sickness, death—the whole life cycle takes place; for when dolls, baby carriages, play houses, nurseries cover school room floors, and bird houses, rabbit hutches, and pens fill school yards and porches, family life is bound to flourish from first grade to eighth. As for biological laboratories, many schools today are miniature zoological gardens, with their collections of salamanders, alligators, toads, pigeons, canaries, guinea pigs, squirrels, and even, I am told, in the recesses of a famous city school, a “baa lamb” and a donkey.

THE SETTING

The equipment and setting for teaching reproduction through observation of animals as part of a sex education program can be as varied as the children wish it to be, as informal or as formal as the teacher in charge dictates. I have seen delicately enameled and cabinet-built cages set like bookcases between chintz-draped windows in beautiful kindergarten rooms. I have seen rough homemade cages zigzagging around school sheds and

back lots, made by the children themselves. I have seen laboratories, tanks, and cages with all the latest devices for air and light, and I have seen improvised containers brought to school from the kitchen shelf. Most to be recommended are the cages and hutches which the children make themselves, following the directions in one of the many fine books on the subject. Some of the pets are brought from home, some are found by the children in the woods or meadows, some are contributed by friends, some come from laboratory supply houses or from pet stores.

The teacher in charge can be almost any one who is equipped personally and academically—one, of course, who knows his animals, their nesting, breeding, social, housing and feeding habits. A biology teacher or zoology teacher would be the logical choice if he is one whose thinking is not grooved into classifications of vertebrates, invertebrates, crustaceans, amphibians, and the rest, but has broadened out into terms of social and familial areas. In addition, room and subject teachers may have a part. For if sex education in the elementary grades is to be incidental, then they too must share in it—cannot escape it, what with drifting conversations, questions, daily public and school happenings. Yet one person or two persons

should be responsible for the whole program, one who as in any other program executes the work, sets up equipment, plans and carries out excursions and projects, has the technical knowledge and is the official "say-so."

A teacher tells how quite accidentally he came to start his home-building enterprise. A New York laboratory had been asked to send five male rats for use in a nutrition project showing the comparative effects of milk and coffee on the diet. Two rats were fed milk, two coffee, and the fifth was used as a control. The two milk-fed rats gained in weight, and one coffee-fed rat lost, but the second coffee-fed rat gained even more than the milk-fed ones. This was poor argument against coffee-drinking! Then one morning fat Mr. Al Jolson, as the children had named him, became suddenly very thin, and clustered around him was a nest of naked squirming little newborn baby rats.

From that moment the nutrition project was lost in the project of rat reproduction. How do you tell male rats from female ones? Who was the father? How long had the babies been growing in the mother? How many young did rats usually have at one time? And so on and on. Nothing would do but to provide a new house for the mother rat, whose name had been changed from

Al to Alice, find a permanent husband for her and adopt the whole family as class pets and protégés.

The conducting of family life projects as part of a sex education program is best worked out in the primary and elementary grades incidentally, or as in the case of Mrs. Jolson, accidentally. It grows of its own accord, is evolved by the initiation of the children, as all backyard enterprises have been evolved from time immemorial.

In one school, the biology department acts as a lending center. It is the permanent home of the animals that make the round of the various rooms, two or three at a time, under the guardianship of the children and teacher of each room. In this way there is a wide variety of experience for all, and the pets are kept in better condition by being returned periodically to the home port for repairs.

In some schools the janitors care for the pets, by special arrangement, and in others one or two of the older boys are delegated to the job. Or the children take turns, often taking the pets home over winter week-ends for warmth and care.

At first glance, the care and rearing of animals in schools seems exciting and fun. At second glance, it suggests much work and responsibility. At third glance, it recommends itself as good for the children. Everything worth while carries obligation

with it, and often the gain is in proportion to the investment.

One need not feel that the teaching of reproduction through the observation and care of animals will destroy the home framework which has been built up around the thought of parents and children. Instead, it dignifies and "places" the relationship between the sexes, humans included. If permitted, children see mating as it is—a plan of life. But in order that the impressions of children may have free play, and reproduction keep its rightful place, one may not speak slightingly of the "brute instincts" of animals, nor hold them up as models of chastity because they mate in season and then "only for propagation."

The sexual life of animals is neat and orderly, but it is so not because it is governed by morals or ethics but by natural laws. In contrast, the sexual life of human beings is not always so neat and orderly, because the natural laws have become influenced by their higher powers of thought and feeling and different biological development. It is both richer and poorer, capable of bringing happiness and joy, more subject to interference, disappointment, and anxiety. One can, I feel, wisely leave to the children their interpretation of family life. Young children are sensitive to currents

of feeling and attachment. They will make no mistake about the element of love in the human relationship, and if they read a little romance into the life of Mr. and Mrs. Ring Dove, of Johnny Turtle, what matter? Perhaps there is some—who knows?

While the observation of reproduction should be sympathetic and uncritical, it should always be scientific in point of teaching, but not, as some one recently recommended, "as scientific as cutting up a frog in a laboratory." The animals in the cages and tanks which the children have named and cared for are not laboratory specimens to them. They are pets. And even if they weren't, one can never be as completely detached about reproduction as one can be about chemistry or physics or mathematics, for example. Reproduction is more than the mechanism which makes it possible. Reproduction is an expectation. It is one of life's aspirations even with very young children and is embedded in feelings of personal ambition. "Am I going to be a father some day?" "Can I be a mother when I grow up?" And always whether speaking of humans or animals, one bears in mind the fellowship that exists between all living creatures through the begetting of their young.

PROCEDURE

School offers many difficulties as well as many advantages that home does not offer in the introduction of reproductive teaching. More unexpected situations come to confront one, as well as more complicated situations precipitated before every-day preliminaries have paved the way. At home and in neighborhood life, mothers are constantly going to hospitals and bringing home babies. There are showers, and maternity dresses in store windows. "Mother, why don't you get one of those cute Butcher Boy dresses?" It's all just a simple matter of explaining where babies come from—or relatively simple, I might say. But at school, what with pigeons, rabbits, and guinea pigs nesting and mating in fine disregard of privacy, to say nothing of school study plans and programs, one must be ready at all times for everything. "Miss Bennett—go get Miss Bennett, somebody. She was going to be here to explain, when the bunnies were born!"

The advantage at school is that the teaching is accomplished largely by observation. The children see the animals mating, nesting, and delivering their young and do not require so much in the

way of detailed verbal explanation. "Just how does the father give his cells to the mother?" they ask their parents. "Just where does the baby come out when it is born?" With observation taking the place of verbal explanation of mating and birth, the teacher's part is simplified to one of interpretation and further supplementary information. "Yes, I am sure Twinkle's babies are beginning to come. She's been looking about for a soft warm place, and is now settled down in the corner of the closet. You may all look through the glass in the door, but be very quiet. We don't want to disturb her."

Reproductive teaching at school lacks the personal human element that home teaching has, a phase which recommends itself to some teachers but not to all. One young married teacher took her roomful of little first graders into her confidence and together they shared the whole experience of the day-by-day progress of the baby she was expecting. Not only the children but their parents shared the anticipation, so that the baby became a community "project." After the baby was brought home from the hospital, the children went to see him, taking their little gifts, watched him have his bath and drink his mother's warm milk.

CHILDREN'S QUESTIONS

1. How do you know a father rabbit from a mother rabbit?
2. Where did Twinkle get her babies?
3. Did I grow in my mother, too?
4. How long does it take to make a baby animal? How long does it take to make a "real" baby?
5. Could a dog and cat have babies?
6. How do the babies get out?
7. Could we see the place?
8. Why must there be a father and mother?
9. How do the father and mother cells get together?
10. Was that the way I was started?
11. How do you know when the mother is going to have a baby?

These questions and others like them may be expected from children of three or four or five, all the way up to eight or nine, and by the latter ages often cover the three fundamentals—pregnancy, birth, mating, and sometimes the fourth, fertilization. Such questions may arise spontaneously, but for the most part they come in response to some situation in daily life—a new baby sister in the home of one of the children in the room, a mating between two rabbits, a remark made by another child. In the case of the older children, the questions are less personal, directed more toward mat-

ters outside, animal programs or news items on the radio, moving pictures such as Frank Buck's "Bring 'Em Back Alive," discussions in class, a reference in reading, or in connection with some project—study of the Laplanders, or migration of seals, or the milk stations in a city's poor district.

The answers require a broad range of practical knowledge, and considerable technique in the answering. We shall start with some of the more usual of the younger children's questions and then consider those of the later grades in the elementary groups.

"How do you know a father from a mother?" A comparatively simple question this, that is if it were asked in reference to human beings, but when it is asked about animals it is quite a difficult matter when you consider the great variation in size, color, markings, which distinguish male from female. Then too, in animals there are seasons of rut with their effect upon the prominence, size, color, and odor of the genitalia.

Yet as a mother at home would not attempt any verbal explanation of sex structure but let observation guide, so at school the pets who inspired the question would also provide the answer. "Jerry is the father, Jessie is the mother," you say to the children as you stand before the nice roomy

coop which they have made for the new rooster and his biddy. "Which do you think is which? Look sharp and find all the differences you can. Then see if you don't know." Rest assured that many discoveries will be made. Jerry is larger than Jessie. Jerry has different feathers. Jerry has spurs on his feet, has a larger comb on his head, has a bigger ruff around his neck.

Such sex characteristics with the reasons lying back of them will afford a fine basis for the study of animal life and habits—the structure and equipment of male and female, weapons of combat and courtship, nesting and mating habits, care of the young, provision for food and shelter. As for primary sex differences, they too should be permitted their share of interest. Understanding the genital structure not only lessens curiosity and peeping but prepares the way and simplifies explanations when animal mating is observed first hand. Then, too, knowledge tends to lessen the handling and mishandling of animals which in the past were frequently found among children whose natural interest has been left unsatisfied.

But you may say, "All children know these elementary matters of body structure, just from association." They know and they don't know, just as many adults, especially women, do not know the

distinctions between the male and female of every domestic animal. How many can recognize a mare from a gelding, for example, or know what a gelding is, for that matter?

From the very start, sex education like sex differences must begin to follow broad inclusive lines, must break down the restrictions which have made sex synonymous with reproduction. Instead, we must seek to formulate a program in which the reproductive activities will identify themselves in the minds of children with the whole life plan of the person or animal, will help him to realize the established interdependence and interlocking not only of the sexual mechanism with the rest of the organism, but the interrelationship of the male and female as two coordinating parts to an organic whole.

"Where did Twinkle get her babies?" "They grew inside of her all curled up in two nice places just made for baby kittens to grow in. If you could look inside, they'd look like little soft fuzzy worms all packed close together." Then, if this small questioner is one of those who had no knowledge of her own beginnings, she is quite likely to say *"Did I grow in my mother, like that?"* "You certainly did. Practically all babies do whether they are rabbits or squirrels or kittens." If she is just a

first or second grader and does not make the transfer to the human level at once, she may need time to think. It is much better to let a child observe and think her way through to a new idea than to prompt her or to anticipate her needs. A teacher should serve merely as a link between ideas, not the originator of them. For insight is truer, surer, more satisfying when it has been arrived at through one's own thought processes. And when it is, it should receive corroboration, to give it substance and allow it to be accepted and take root. That is why we say, "Certainly you did."

"How is the baby fed before it is born?"
"Through a little cord or tube that connects the baby with its mother. The navel, that little scar in the middle of all of us, is the place where the cord entered. A baby does not feed through its mouth until after it is born. Its mouth and stomach aren't ready to take care of food. After a baby is born, the doctor cuts the cord, and from that time on the baby uses its mouth to receive food and water."

"Could Rex and Fluff have babies?" "No, because Rex is a dog and Fluff is a cat. That makes them different kinds of animals. Animals mate just within their own kind. A collie could mate with a shepherd dog or any other variety of dog. A mal-

tese cat could mate with a tiger cat, but the mate must be a cat. Cows do not mate with horses, or pigs with sheep. Mating is possible only between animals of the same sort."

Once children understand the idea of growth in the mother, the quick thought follows, "*How does the baby get out?*" "When babies are big enough and strong enough to live as separate individuals, they leave the place in the mother where they have been developing and come down through a passageway and out an opening into the world. The coming into the world is called 'being born'."

One can illustrate the story by cupping one's hands together, the palms making the uterus, where the baby grows, and the wrists making the passageway. "Human babies grow in a little sac, like this. Inside, the lining is wrinkled like my hands so that as the baby grows it can stretch out and make room for itself. Animal babies, like kittens and puppies, lie curled along the arms of the sac, like this—for there are usually many animal babies at a time. When they are ready to be born, they come down one by one through the center canal. Often there are so many you wonder how one mother animal could hold them all."

Older children will require much more infor-

mation. They will want to know how long it takes to be born. How do you know when the time comes? Doesn't it hurt dreadfully? How big are the babies? Must animals have doctors, like human mothers? A teacher soon learns the kind of questions to expect and is ready for them.

Little children often ask, "*Can I see the place where the babies come out?*" With a few mother animals at hand it is not difficult to indicate the place. "The place the animal babies come out is under the mother animal's tail. In human beings it is in the lower part of the body, where all the other exits in the body are. The entrances are in the upper part. It looks very small and closed up now, but when the animal babies are ready to come down the passage, it opens up and makes room. The muscles, too, press on the baby and push him along, for he can't push himself." If there are no animals available one may make a few lines on the blackboard or a paper to indicate the place in human beings, or use some of the illustrations that are in most sex education books.

"*How does a mother know when a baby is ready to be born?*" "There are various signals or symptoms. Preliminary pains start her off, usually—little twinges like cramps that last for a short time and come at irregular intervals. Often there is a

rush of water, and the fluid that the baby has been floating in drains out. That is a sure sign. First babies give plenty of warning. The mother has plenty of time to pack her bag, telephone the father (if it is daytime) and drive off to the hospital in a leisurely fashion."

"*What is an instrument baby?*" "When a baby is almost at the end of his journey down the passageway, perhaps a little worn out and tired, the doctor gives him a lift over the last stretch with an instrument called forceps. It is built much like tongs—fire tongs or ice-tongs—it clasps the baby's head securely on each side and eases him out."

More important than an understanding of the mechanism of birth is the attitude or feeling which accompanies the understanding. Boys and girls are growing up to be fathers and mothers. They also have mothers who may be facing this experience, and they are part of a family who is sharing it with her. "I pray every night," a very little boy said, "for my Mommie and my new baby that is coming." This experience is their experience, and it should not be one to dread and to haunt them. From the very first they should be able to feel the wholesomeness and naturalness, even the pridefulness and joy of it, as well as the comfort and safety which medical science today offers.

Proof of the lack of distress which very young children feel at the thought of birth, and the native interest in it, is the delight with which they play "having a baby" or "going to the hospital for a baby" and proceed, pillows underneath their nighties, to produce twins, each one of the troop choosing to play the stellar role of mother.

"Why must there always be a father and a mother?" "Because mothers alone cannot have babies. It takes a father to help start them. Babies grow from the union of two tiny little cells—a father cell and a mother cell. A cell is a particle of living matter—just a tiny particle scarcely big enough to see, about so big," you say, and make a dot on the blackboard with your chalk, or on paper with your pencil. "The father cell is in the father, the mother cell is in the mother. These two must come together away up inside the mother where the baby is to grow. When they do, then the baby starts, but not until then."

Following close upon an explanation of fertilization comes another question necessary to make understanding complete. *"How does the father give his cells to the mother?"* "How do the cells get together that are to start the baby?"

When the children are surrounded with their bird and animal families in school, the explana-

tion is very simple. "Did you notice Brownie and Copper the other day when Brownie was up on Copper's back clasping her with his paws around her sides? Perhaps you thought they were playing. They were mating. Brownie was giving his father cells to Copper, right through a little opening under her tail. Then the father cells traveled up to where the mother cell is and united. When they did, then the puppies were started. The coming together is called mating. Brownie and Copper are mates."

Many children will make the transfer to the human level. "Did my father and mother mate—*was that the way I was started?*" "All parents must mate if babies are to be started—human parents, animal parents, bird parents—all kinds when the babies grow inside the mothers. That is Nature's way of bringing the two kinds of cells—father and mother—together." One takes great care that one does not say "Yes, they must have," or "Yes, they did." The children's parents might feel that their privacy was being invaded. The answer must be kept general, and that means impersonal. One speaks of *all* parents and the governing laws of Nature.

Some children at this point may not ask further details. Each will plan to go straight and ask his

mother, she being the one to explain the matter which is not just clear at this moment. In the preceding chapter, we discussed the cooperation which should exist between parents and teacher when both are having a part in this quite casual and unrehearsed kind of sex orientation.

But suppose there are no pets about and there has been no animal mating, then the explanation is much more difficult, for words are not always at one's command. "Think a minute, Molly. You know that fathers and mothers are different. That wasn't accidental. Nature made them, developed them through the ages, just so that they could fit together at times of mating to start their families. You know the long organ on the outside of the father. It's soft when it is not in use, but it can become stiff and ready to discharge a milk-like fluid full of father cells which swim about in it. The fluid is called seminal fluid and carries the cells as a stream carries its multitude of tiny fish. They are very tiny cells, too tiny even to see without a microscope."

Then you go on. "Mothers, you know, are like girls—they have no outer organ. They have instead a long slender passage inside—it's the one that contracts its muscles to help bring the new baby into the world, when it is all finished and

ready. It's called the birth canal, but before it is a birth canal it is an entrance for the father organ so that the fluid can be given to the mother." At this point many children get the mechanical implications and no more need be said. We often confuse by too much talk. Simplicity is best.

There will be other questions. How often do fathers and mothers unite to have a baby? How are twins started? Why does it take so long to make a baby? How does a baby get to be a baby? Can one choose the kind one wants, boy or girl? How long does it take to make a baby rat, or mouse, or baby rabbits? The variety of questions is limitless. But one need not be concerned. If the four basic phenomena are once accomplished (mating, fertilization, pregnancy, birth), the rest will come, and one will be surprised how simple, how natural, how friendly are the conversations, how genuinely they contribute to our own understanding of the children themselves and their relationship to the world about them.

ACTIVITIES

Good sex teaching, we know, follows a daily life pattern whether the children are first graders or

sixth graders. Among the very young children in kindergarten and nursery school, make-believe and dramatic games form one of the spontaneous expressions of sex interest. Playing house with dolls, dressing up kittens and puppies to be "real" babies, playing "get married," "doctor," "hospital," "having a baby" are all universally beloved among young children and afford ready insight into their inner thoughts and feelings and a basis of understanding. Publishers of children's books and librarians well know the value of personified animal stories, and for older children there are stories of animals in their native haunts and habitats.

I once visited a suburban school where in every room there were animal families. Almost every child was translating his experience into some form of activity. Some of them were keeping daily records of their especial favorites, some were taking snapshots and making scrapbooks, some were raising lettuce and carrots and fresh garden vegetables for food. In one school the children were seeking a mate for a little chameleon that had been left husbandless. All had contributed to the making of cages and coops. Almost every teacher knows the value of opening a series of fertilized eggs to show from day to day the development of the chick embryo. And every parent knows the in-

terest of children in the insides of the Sunday fowl, and how clearly the workings of the reproductive system of her hen or cock can be shown.

Some children have read aloud to a roomful of class-mates a chapter a day from Mr. deSchweinitz' "Growing Up" or my own "Being Born." The children love the illustrations, readily enter into discussion concerning them, and fit other incidents and stories of their own into the narrative, and supply pictures.

Of excursions there are infinite numbers, and one must be ready for the opportunities they present—zoological gardens, natural history museums, dairy farms, stock farms, dog kennels, dog hospitals even, poultry farms, fish hatcheries, aquaria, public incubators—with reports by the children when they return.

In a city which boasts an extensive and valuable zoological park, it is the custom for the elementary teachers and their children to visit the park each spring, a grade at a time. One afternoon as a teacher and her flock entered the monkey house and strolled about, the children caught sight of a tiny female monkey holding in her arms a tinier new baby. The wispy morsel snuggled close to the mother's breast in entirely human fashion, while the mother, cautious and large-eyed, watched from

her perch high in the cage. As the children stood entranced, they espied, still attached to the baby, the dangling umbilical cord and placenta. "Look, look, Miss McDonald, there's a ball hanging to her. Oh, it's funny—what is it?" For a moment, Miss McDonald too was puzzled, then realizing what they were witnessing, she took fright. "It's just a new baby. We mustn't disturb her . . . come quickly, please!"

But the children were of no mind to "come quickly." Here was something real, vital, arresting, a *find*, something which was not to be lost, or swept away, and they remained, to a child, quiet, observant, absorbed.

Few teachers, or parents either, encounter so fortuitous an opportunity to illustrate to a class of eager boys and girls the mechanism of mammalian reproduction. "It's a little newborn baby," one says. "We'll have to ask the keeper how old it is. I rather suspect it was born only a short time ago. The ball that you see hanging is the 'afterbirth.' When babies grow in their mothers, they are wrapped about by two little sacs or coverings. The sacs are attached to the mother on the inside and keep the baby steady and safe from jolt and jar when she moves about. The cord you see is attached to the baby right in the middle, and was a

means of carrying nourishment to him derived from the blood vessels of the mother. We have some water plants in a bowl at school that act on the same principle—the roots of the plant are in the bowl of water. They absorb the moisture, pass it on to the long slender stems which carry it on to the leaves. The roots are the same as the ball that you see here. The stems are the cord, and the leaves are the baby. Nature uses the same mechanism for lots of things—plants and animals and people. After babies are born, and can eat and drink with their mouths, they don't need this device, so it is cast away. The doctors usually cut it away from human babies directly after they are born."

"What will happen to this one?"

"The keeper may take care of it. Many animals bite it off themselves, and often eat it. It is said to contain substances that the mother needs after her baby's birth."

After this story, there will be not the slightest difficulty in getting the children to move along. They are content. They have added to their storehouse of knowledge and have felt a bit of oneness perhaps with the tiny mother monkey and her baby when some one asked, "Were we all born that way?" and are ready to find out what the next

animal cage or grotto has to offer. Perhaps it is a lion with three new baby cubs, or a mother seal teaching her baby to swim, or some young deer with antlers just sprouting, or some peacocks spreading their tails. One must be a good deal more than a laboratory zoologist to pilot preadolescent youngsters intelligently about a zoological park!

Sometimes a vacant lot and a cow will bring one's clinical material to the very schoolhouse door. One day after school some fifth and sixth grade boys noticed something unusual about a neighborhood cow pastured in a nearby lot and stopped to investigate. Excited at finding that she was about to give birth to a baby calf one of them hurried back to school.

"Come quick, come quick, Miss Foster. The old cow out in the lot is having a calf!"

"How exciting, Dick—really? You'd better go and see whether you can find Mr. Holt and let him know. No, I'll try to reach him by telephone. You go back with the boys, for that's an experience you mustn't miss seeing. Was the calf almost out?"

"Just started—we saw just two little hoofs coming."

"Well, run back. I'll be with you just as soon as

I can get word to Mr. Holt. I've never seen a calf born, either. And Dick—tell the boys to stand well back so they won't disturb her—well back and quiet."

How many of us would have been as wise and as sympathetic as Miss Foster—"an experience you mustn't miss?" Or would we have said, fearing something—we hardly knew what—"You must go home, boys. You'll frighten the cow. It's Mr. Holt's cow. He won't like to have you there. Anyway, it's nothing for you . . ."

We need not be concerned. The observation of animal birth and animal mating does not usually affect children adversely. It is only when they have been sensitized to it by unfortunate teaching or experience that it may prove disturbing, but that impression may lend itself to modification by objective first-hand knowledge. You may count on children themselves to decide the matter—they wouldn't miss it. Observation of human birth is another thing. That experience might easily be followed by haunting memories. Even for adults who have knowledge of obstetrical technique, the actual witnessing of parturition takes courage, associated as it is with personal ties and anxieties for the mother's welfare.

Everything that is normal and wholesome is

grist for the children's mill—everything, that is, in daily life, whether down the street, around the corner, or in the vacant lot next door. These happenings are not only valuable in themselves, as parts of a multiple whole, like the blocks of a jigsaw puzzle which together form an intelligent and harmonious picture—but they serve as a springboard from which the understanding of life processes and program can go forward, carried on by the interest and contributions of the children themselves.

The birth of the calf, for example—surely all the children would want to hear about that! Young Dick could be given a few minutes to tell the class about it. Or perhaps, if a veterinarian happened to be near at hand, he might be willing to come over to the school and give the children a talk on the care of animals, provided, of course, he were the right kind of veterinarian. One of the most delightful mornings I have ever spent was in an animal clinic, as perfect in its appointments as any modern hospital, with a veterinarian who loved his animals and was happy to talk about his work.

Another teacher tells of a Monday morning current events class. Those scheduled to take part were to report something of interest they had seen during the week-end. When his turn came, a stal-

wart young nine-year-old said, "I went to the museum and saw the embryos, the human embryos. They were all in big bottles which had labels on to tell how long each one had grown in its mother. The youngest was very little—so big," Robert indicated with his fingers, "and the label said four weeks. The others were larger and older, some almost ready to be born."

When the teacher said questions were in order, some one wanted to know how the babies got into the bottles. "My father said these were babies that had been born too soon and so couldn't live. Their mothers, he said, were sick or something." At this another youngster said, "They're always sick when babies are born and go to the hospital." "No," said Robert, "they aren't sick. They go to the hospital because they have to have a doctor around to help the baby out." In describing delivery he mentioned that the head came first and this comment drew from the girls smothered protests—not head first! "How would you have it come out if not head first?" asked Robert. "Look. The place a baby comes down when it is born is a long narrow place inside its mother like a tunnel." He formed one with his hands. "Now if you were creeping through a tunnel and wanted to get out

one end, how would you go—head first, wouldn't you? Well, then!"

So these children explore the world about them, find those things which answer native interests within them and bring them back to their fellows. When children have the foundation knowledge, they can teach each other far better than we can teach them. Their language is simpler, their ideas clearer, their feeling less confused and disordered. More than that, we are opening up a channel of expression for them—the channel of speech which in the past has been clogged and cluttered with indecencies, simply because we have been unwilling to let decencies flow through. Verbal expression is a part of the sex life. It is one of the natural outlets of interest, as it is in other fields. Just so soon as we shall recognize this truth, and permit legitimate discussion, just so soon we shall find the lessening if not the end of time-honored, but not sanctioned, playground wit and humor.

CHAPTER VI

THE PREADOLESCENT IN ACTION

Preadolescents, boys and girls from eight to twelve, are in search of the realities. They are after them with their sleeves rolled up, their minds awake and clicking. They want to learn all there is to learn, see and hear all there is to see and hear, do all there is to do. And if the learning, seeing, hearing, doing, dips into forbidden pathways, these forbidden pathways are taken too, in their stride, for a good huntsman can be neither choosy nor fastidious of his terrain when intent upon bagging his game.

The forbidden pathways which concern our immediate interests are pathways of bodily, sexual, and social significance. The recreational and leisure time activities of the preadolescent are shot through with manifestations of such interests both approved and not approved. He builds pigeon coops, rabbit hutches, collects butterflies and beetles. He also torments little girls, sings ribald songs,

chalks disgraceful words on the sidewalk and basement walls.

In preadolescence, the major sex interests are still those of early childhood—bodily, affectional, familial—but expressed in various ways and expressed differently. The preadolescent boy and girl show more directed thinking, are not merely responding to random impulses. They are purposeful and experimental, shall we say, rather than merely explorative. Yet they may be both, for as we know, child development is gradual and individual even when it follows general trends.

To illustrate the changes: A little child looks at a playmate to find out how he is made. A preadolescent has a fair idea of how both sexes are made, but he looks just the same for the fun of it or to tease. An adolescent or adult looks, if he looks, for sexual and esthetic pleasure. These are significant distinctions to keep in mind when judging and guiding the sex activities of young people. As a nation we are somewhat unique in our interpretation of the motives lying back of this type of conduct in childhood, for we tend to confuse *sex-directed* with *sex-inspired* acts.

The explorations and experimentations of childhood within the field of bodily interest are, we feel, sex directed, not sex inspired, and seem to justify

our belief that they are motivated by the same impulses that lie behind all searchings and delvings—the need for individual development and adaptation to one's world. On the psychic side, a kiss or a hug, for example, between five-year-old Martha and Michael might be said to be sex directed, but certainly not sex inspired, for sex-motivated conduct cannot rightly be assigned to children who are still in the quiescent stage of their biological development, whose sexual forces have not yet come to maturity. The great error in the sex teaching of the past has been the position which we held in this regard. Children below the adolescent age have been denied sex understanding—"plenty of time for that later on"—and yet when activities occurred in the forbidden field, they were interpreted in terms of sexual maturity and were followed by swift and severe punishment. Social codes in other cultures for the most part have said, "He's a child—it has no meaning," and let it go at that.

In the past a mother has warned her little daughter, "You must never let any little boys into the house when I am not at home," or "You must not take off your shoes and stockings when little boys are present." Today a mother says, "I'd rather not have other children here when I am not at

home." Gradually we are eliminating our fears of sex aggression on the part of immature children and are basing our protection on more legitimate and non-sexual grounds.

As in the field of bodily interests, growth changes take place in the field of the affections and love responses. Upon entrance into school, nursery, kindergarten, and first grade children still reflect closely home attachments, and playmates of either sex are equally beloved. All too soon boys and girls drift apart. Indifference, even hostility arises. As for affectionate expression, with boys it is a matter of scorn. A pinch, a slap on the back, a friendly pass at each other takes its place. Not that this pattern of conduct holds universally, but it is the one we have observed, modified here and there by both internal and external factors operative within the culture.

Because of the nature of the preadolescent and his thirst for knowledge and adventure and these new allegiances, one may expect quite different conduct from him than one would expect from the younger child, and he is entitled to quite different conduct and understanding from us.

AFFECTIONAL AND SOCIAL INTERESTS

Generally speaking, for the preadolescent there is but one sex and that is his own. He is natively a homosexual. European schools recognize this fact when they segregate the sexes during this period. They recognize the need of boys for the stimulation and influence of a thoroughly masculine pattern, and of girls for a thoroughly feminine pattern. They recognize it because the children recognize it, and what is more, demand it. Do you remember "Goodby, Mr. Chips," and how the boys refused to accept him until they had made him over into the sort of man who could inspire and influence them?

In our school system, women are largely in control of boys as well as girls in these preadolescent years, and both cherish for each other a fine tolerance, or intolerance, should one become to the other a thorn in the flesh. In such a situation, small wonder that boys defy "petticoat rule" and that the woman in a teacher (if she is a woman) comes to the rescue of her sex and sometimes punishes a boy just because he is a boy, like the old-fashioned mother who when she punished the wrong child said, "Oh, well, you probably had it coming to you anyway." One of the things to guard against, in this period,

is building up any sex antagonisms which may last over into the period when boys and girls, turned men and women, must live and work together. I recall the favorite punishment of my first grade teacher. Every boy culprit, shame-faced and sullen, was sent over to the girls' side of the room to sit with a girl, and only on the rarest occasions was a girl sent over to sit with the boys. Thus were scores piled up against each other.

Sometimes we, as teachers, force apologies. A boy trips up a girl, or jostles against her purposely to upset her books. It would be silly to make an issue of the affair and exact an apology. Such back-handed attentions from boys are not always unacceptable on the part of girls, who should learn how to meet these encounters. If harm really has resulted to the girl, a spontaneous expression of regret will no doubt be forthcoming, more sincere and more effectual than any which would come on demand.

Or we do still another thing. We draw comparisons—on grades, for instance. "Chuck, you ought to be ashamed of yourself—not an A on your card, and your sister with all A's." Or, "Don't ever ask boys to do anything for you, girls. If you want it done, do it yourself." Or, "Hop to it, boys! Before I'd let a girl beat me . . ." Or "Women do the

work, men get the glory, and the money, too!"

We must remember that these boys and girls are going to live together as husbands and wives, or if not live together, work together. Why antagonize them and send them forth with the pockets of their minds full of pricklers and irritating burrs for each other to torment them the rest of their days?

Concerning the reasons that might lie back of this marked indifference and withdrawal between boys and girls of this age, one may only speculate. Some have said it was Nature's plan to avoid a too early attraction between the sexes, when the sex forces are beginning to gather. I believe it is just the opposite. I believe the period of segregation which is accomplished in attitude if not in reality (due to our co-educational system) serves the double purpose of heightening the interest of these two representatives of their sexes for each other, first by a period of masculinizing and femininizing them through association, imitation, and influence of their own kind, and second, by intensifying the attraction through absence before adolescence when the two by nature turn to each other. Like actors in a drama, the two must withdraw to study their separate yet united roles, get into character, don their make-up and costumes,

before they step forth together to play their parts, each opposite the other.

This tendency to seek the new and unfamiliar was noted recently by a mother who was planning a party for her young just-turning-into-adolescence-son. "Do you want any girls this time, Colin, or just boys as usual?"

"Sure I want girls, but real girls!"

"Real girls?"

"Yeh, real girls—other girls, not just the girls in my room."

It's the new, the novel, the unfamiliar, that attracts. There must be some barrier, something that separates to make sure of the romance which is to follow. How can one expect youngsters who have sat side by side in school, been scolded together for their mistakes, and failed together in their lessons, to turn about and face each other with a thrill? No, if society doesn't separate them, they separate themselves for this interval of pre-adolescence.

THE SISSY BOY AND TOMBOY GIRL

Although boys and girls in elementary school are leagued against each other as a class, as individuals there are these exceptions: the sissy boy

and the tomboy girl who do not fit into their own group, and those frequent all-abiding friendships known as childhood sweethearts. We do not give much thought to these exceptions to the homosexual rule, for the most part, but when we do we are apt to say, "It doesn't seem just the thing," and usually try to discourage and end them.

The inclination of the more effeminate type of boy for the society of girls and the more masculine type of girl for the society of boys is explained on the basis of sex, but not on the basis of "Sex." In its true meaning, sex is the name given to those differences between male and female which distinguish one from the other in all their various attributes. Feminine boys and masculine girls occupy the meeting points on the measuring scale of sex characteristics. They are the minuses for their sex, and although they are quite different from each other, the boy can be more feminine than a girl and the girl more masculine than a boy.

Great variation we know is to be observed in the physical structure between men, and between women. Equally great variation is to be observed also in sexual endowment due to a number of influencing factors—for example, a family who to suit its own purposes makes a Joe out of a Josephine, or the other way around. Whether bred

or born, the "minuses" of their sex live a restless, unhappy existence, especially during preadolescence, when the keynote of allegiance is to one's own kind. One need not say to the tomboy, "You're too big a girl to be playing with the boys any longer," or to the sissy, "Don't let the boys catch you playing with the girls!" He knows he's a traitor to his sex and regrets it, but what can he do? He feels happier with girls. And the strong, tough, hard-fighting girl feels happier with boys. If forced into their own sex groups, each makes a poor showing. The contrast between what he is and what he ought to be, hurts.

Instead of making these boys and girls miserable by drawing contrasts and urging them into difficult situations, the underlying physical basis can be referred to a physician. If a familial attitude is at fault, a tactful setting forth of the unfairness to the child may bring release.

But if neither attempt succeeds, a place can be made for both of these children within the ranks of their own kind into which they can slip with satisfaction and competency. The unathletic boy can identify himself with athletics by acting as ticket seller, promotion man, publicity agent, purchasing agent—any number of things which do not require physique or strength. The masculine girl

may become team mascot, hostess, drum major, secretary, or take over the more masculine roles in girls' teams, clubs, and organizations. There is always a place for every one, with no exception in the case of the sissy boy and the tomboy girl.

Meanwhile, in just a few years, with the advent of adolescence and its influx of sex hormones either naturally or through medication, the minuses may both become pluses, delicate boys become virile and strong, stalwart girls become graceful and more feminine, ready to be to each other not pals but "dates" and sweethearts. If they do not (though they usually do in the process of pubertal development), what matter? For today there are places for men who are creative, artistic, musical, and for girls who are athletic, sturdy, and strong. There is work in theater, radio, advertising, adaptable to the capacity of each. The important thing is that in our guidance of these children we let them feel their capacity and help them develop those abilities which they have rather than strive for those with which they may not be supplied.

THE CHILDHOOD SWEETHEART

A relationship which is frequently misunderstood by many of us is another of these exceptions

to the rule of indifference between boys and girls at this age. We all know it as the childhood sweetheart. Who has ever gone through elementary school without carrying away the memory of a little sweetheart or "best beau"—a dainty little piece of ribbons and frills, a big, handsome, freckled-faced boy! We all remember them from the first grade on up to the last, and not for anything would we have missed them.

A mother tells of her Nick who for years after dinner has slipped over to the house where his playmate Diana lives. While Diana practices her music, Nickie lies curled up on the rug at her feet listening. During the day Nick belongs to the gang. He is as tough as any of them, and during the day, very likely, he would not even see Diana if she were near. But in the evening he belongs to her, to her and her music, and they belong to him. There is no merging between these daytime and evening affections. The boundaries are fixed.

How are they explained? What part do they play in the general scheme of segregation and withdrawal that is characteristic of the period? They are, it seems to me, a bridge, a continuity during the period of segregation of the sexes, between the childish affections of the past and the more mature loves of the future. Sexual love is a

blend of physical and psychic forces. What more natural than that these psychic attractions continue to some extent during the latent period of the more physical aspects of sex attraction, waiting as it were for them to awaken and continue on their way together?

Although these childhood attachments are psychic in quality, they are not without affectionate expression in hugs, kisses, gifts, and numberless evidences of personal devotion, in the traditional fashion of true love. Yet they are neither adult nor adolescent in quality. They are simpler, steadier, more open to the world (except to the gang), less possessive, more selective, and always more permanent. Indeed, two little childhood sweethearts are so "husband and wifey" in their steadfastness that they often earn these terms for nicknames. On our part, we must leave them to themselves, untrammelled, unquestioned, and unsung. Their devotion is theirs. They are the Dantes and Beatrices. They hold the aspirations and inspirations of later adolescent attachments which are to follow. We may put neither finger nor tongue upon them, neither praise nor blame. They are of themselves a thing apart, and there we must leave them.

SEX MISCONDUCT, OR THE FORBIDDENS

Participation in what is called "sex play" is so frequent and so common among children that one must gather one's resources together, first to look at the whole matter with calmness and tolerance and second to seek to meet it constructively. By sex play we mean any of the numberless activities in which children manage to involve themselves and to bring disgrace upon them because they touch upon the outskirts of the forbidden. Such activities range all the way from just plain teasing and tormenting, to following girls from school while chanting songs about them, writing notes to pass about among one's playmates, chalking crude drawings or vulgar words on sidewalks and basement walls, to imitation of union. Motives are elusive, and to try to define them is likely to expose us to infinite error, especially in the field of conduct so little tolerated.

As correctives, we are apt to call children "dirty minded," send them to the principal, report them to their parents, require them to erase the writing or drawing, and shame them. Yet not one of these measures reaches the heart of the matter. In our culture with its entire repudiation of the elementary ways of Nature, I am not sure that the songs

and sallies of children that distress us are not the sinking of paws and teeth into native earth, a survival of the savage in them. For these gestures are in accord with the roughness and toughness of their age, the tousled hair, the dirty hands and face, the ragged sweaters, the scuffed shoes. Or it may be that these activities are just what they appear to be, diversions, a way of having fun, of creating excitement, of shocking people, of being "smarty." There is no doubt, too, that the chanting and swinging, laughing, joking, bring a certain release, a certain pleasure in themselves, welcome during the period of much regimentation and prohibition in the matter of sex knowledge, for it is the strictly reared, prudish child who turns most quickly to bawdy songs and verses.

What to do about the prevention and correction of these age-old diversions which bring so much distress of mind to parents and teachers? Certainly we must remove the expectancy of shock, horror, and sensation-making. A child can easily become a hero instead of a villain, and he doesn't greatly care which, if his contemporaries are with him. Instead, one must work without fuss or flutter and not try to catch "the one who started it," for that only gives zest to the sport—"See if they can catch us!" A supply of rival humor is a sure decoy—

funny, spicy, jingly stories which make up in silly sound what they lack in meaning and common sense. The following is guaranteed to set a half a dozen eight-year-olds in stitches:

“What a queer bird the frog are!
When he sit he stand, almost.
When he hop he fly, almost.
He ain’t got no sense hardly, either.
He ain’t got no tail hardly, either.
He sit on what he ain’t got, almost!”

And, of course, sooner or later, there must be straightforward sex instruction which requires spoken conversation and the exchange and use of honest, forthright clean English words. Go back into your Anglo-Saxon, read the speech of your forebears—it would not bear the censorship of to-day. To clear the speech of the dust of the playground, I suggest we add more color, more music, more virility, more picturesqueness, and more wit.

Teasing girls is a perennial pastime for boys. One youngster in an expansive mood confessed to his mother that he and his chum had a bet. He was flipping the skirts of all the girls in their room at school. The chum was snatching kisses. The fellow who got through first won!

We all recall certain children at school who rep-

resented more hidden and mysterious sins. "She's a bad girl, Mother, the boys talk about her." "He's a bad boy. Nice girls won't speak to him." We merely touched edges with them, most of us, for they went their way together, with little done about them, except complaints to parents, expulsion from school, and juvenile court for the worst of them. Yet these children were far from being unregenerate. They were normal children who had wandered into bypaths of exploration, were discovered, and upon discovery found that the door to social acceptance was closed to them.

The years of preadolescence are peculiarly suited to these excursions into the unknown. Boys and girls alike are out for adventure without the handicaps of sex, which for them does not exist, except as a game or occupation. Whatever the incident, one may be sure the basis is far from romance. No tender affection is likely ever to grace the play partnership. One boy and girl pledged to make a hobby of collecting "dirty words" (their term). The dealings were as hard and businesslike as any two traders on the public market. Initiation rites, pass words, tests for membership in clubs are not infrequently in the field of the unmentionable.

Yet no matter what the nature of the "play," the play in itself has not, judging from the evi-

dence gathered, affected seriously these same children when they were grown, or their sexual natures, *if* extreme punishment, disgrace, emotional scenes and denunciations were not experienced. To a certain extent these young preadolescent children are "tough" and can take a good deal which for the older child and the adult would not be possible without injury.

Rarely is this type of play motivated by sex drives and urges. The elementary school child is in the quiescent period of his biological activity. He is explorative, adventurous, grasping, eager for all that the world offers, but he is not sex inspired. Aside from these motives for venturing into the bypaths, other determining factors—emotional, social, personal—have a place in our considerations. A dull and dreary life with little but barren streets at an age which craves activity, excitement, adventure. Poor homes where privacy and the decencies of life are unknown. Too much and too constant sex instruction which crowds out all other thoughts. An untrue father or mother, whose disloyalty weighs heavily. Frequent blame and injustice at home or school which makes one grow hard and not care. Sex fears and cautions with suspicion and over-supervision. The opposite—lack of wholesome, forthright sex instruction, which leaves the

mind^{ed} confused, worried, and ready for any experience which might bring relief. All of these and others are frequently back of sex play.

Just recently a teacher unearthed the results of a childhood episode in the experience of one of her nicest high school girls. "I couldn't understand her unwillingness to be friendly with the boys. She has everything it takes but she refused every friendly advance and every invitation to date. I scolded her and called her too choosy and high hat. At last she broke down and confessed. 'Just once,' she said—one summer on the farm with a little boy her own age, eight, or perhaps only seven. . . . For years this girl had been doing penance, thinking of herself as a social outcast unfit for love and marriage and a home—all because of a childish episode which if it had been wisely handled would have been forgotten with other childhood mistakes, leaving no trace of prolonged guilt or injury.

THE ADULT MENACE

When sex misdemeanor brings excessive punishment, ostracism, disgrace to a child out of all proportion to his sense of guilt and understanding, it is then that serious and permanent harm to

him may be done. Contrary to the teachings in the past, man's sexual nature from infancy to maturity (and beyond) is a fragile, delicate, easily injured structure, responsive alike to good and ill winds. Too severe penalties in childhood, like wind and storm, often result in those tangled, mangled natures one speaks of as "perverts." The pervert is a double hazard, for he is not only lost to himself and to society but he is a constant menace to others in his aimless seeking for sexual partners outside the range of normal adult heterosexual attachments.

Chief among his haunts are school neighborhoods where he may approach the children at recess or going to and from school. They are young, unsuspecting, and easily beguiled away. The methods he and his ilk employ are varied but always there is a lure, a promise. Violence is seldom used, for it would attract public notice. "I have some movie tickets—would you like to come with me?" Three little girls were rescued from such an enticement. "Your father has had an accident. I've been sent to take you to the hospital." "Your mother is staying at my house for lunch—you're to come with me."

By way of meeting this menace, school and parents should work out a system of protection. It

must be agreed that no parent will send for a child's release from school without a card or other means of identification, that residences will not be left open for strangers to enter unawares, and children will be instructed to keep doors locked when they are at home alone.

Out of school hours, children should not be permitted in empty buildings, should be instructed to go to and from school in groups, and not stop either singly or together to talk to strangers. "Strangers," you go on to explain, "may seem very nice and friendly, but may be mentally deranged, people who try to get children to go away with them. They look and speak quite normally, so you cannot tell that they are dangerous."

To guard against them, children must be instructed never under any circumstances to accept invitations to drive in automobiles with strangers, not even to step into a car in order to "go and ask Mother"—(they might never reach Mother). They must not "go for a walk," or "go on a picnic," must not let strangers, peddlers or salesmen, into the house or school rooms when other people are not at hand, must not go upstairs or downstairs in any office building or store without a grown companion. One man frequented a drug store where the children of the neighborhood came, many of

them, to telephone. "Come upstairs and use my telephone," he would say, "and save your nickel for a soda."

The instructions should be given with seriousness to all the children when one has their full attention, but without alarm. "Not every stranger who stops and speaks to children is to be suspected of being dangerous—far from it. But when a stranger asks you to go away somewhere with him, no matter what the excuse, he must be refused. If he insists, you just turn and run away, or appeal to a policeman, to a passerby, or go into a nearby residence. These people are not like kidnapers—they do not usually carry children away by force. They are sick people, mentally sick, and we cannot trust ourselves to them."

What a school or parents may do through warnings and regulations for the protection of children is merely preventive. Our real service to them and to society rests in the long-range approach which we as workers in sex education are making when by our nurture of the normal sexual forces of children and young people, we seek to prevent these conditions which in the past have contributed to these not infrequent aberrations.

REDIRECTION TO GOOD TIMES

For the correction of investigative and explorative play, one starts first with the cause, for the cause determines the cure. A little girl who sought to bring some adventure into dull vacation days was, for punishment, locked in her room without diversion or companionship. Yet punishment, isolation, deprivation of freedom, merely add to the dreary outlook and increase the very conditions which brought about the misconduct. When a child's emotional balance has been disturbed through the withdrawal or failure of other satisfactions—social, egoistic—there is always "sex" to use in some way for a thrill, for adventure, for prestige, for companionship, for money, or just for fun.

For such a lack it is possible to find some sort of compensation, some sort of diversion to restore the balance. There are swimming and roller skating, picnics and rides on boats, classes in sewing and cooking and tennis and handicraft. But should causes go deeper into environmental and family situations, diversions will not satisfy. Unfaithful parents may be willing to forfeit their unfaithfulness when they are shown the disrupting effects

upon their children, fearsomely anxious parents may be advised to let good sex teaching take the place of warnings and cautions, and overzealous sex education enthusiasts tactfully be persuaded to subdue their zeal in behalf of moderation. Sometimes betterment comes when a teacher through her quiet, unaccusing, reassuring talks with a misdemaneant, lifts his morale and awakens a new incentive to the redirection of his recreative hours. Yet if unfaithful parents stay unfaithful, if homes remain unredeemed, while decencies are forfeited, then it may come about that a child must be removed to another environment.

For us, their teachers, the process of the redirection of activities becomes a personal and individual one, built upon the recognition of each child's needs, and also upon the need of every preadolescent child for (1) constructive sex teaching, for (2) the outward expression of biological and affectional interests, and for (3) recreation which will be all-absorbing, stimulating, and new. Children of this age are not thirsty for sex play, but they are thirsty for excitement, for "something to do." Even when other more deep-seated emotional causes lie back of sex misconduct, the joy and wholesomeness of normal companionship

and good times will do much to mend shattered ideals and restore their thoughts to normal perspective.

In addition if there is need of sex instruction, the thrilling story of reproduction told without warnings and cautionings will do its part, appealing as it does when simply told to the never-failing innate pride of children in their natural endowments. Nor shall we forget the accompaniment into action—expeditions and excursions to woods and lakes, farms, dairies, museums, circuses, fish hatcheries, and zoological gardens—all that the explorative, pursuing, searching minds of these young preadolescents may be given a more inspired outlook upon the resources of the world, better ways of discovering the real things of life, more wholesome ways of spending their leisure hours.

CHAPTER VII

THE TRANSITIONAL PERIOD

How familiar to us all is the high school scene—tall, gangling, near-six-footers, who last year came up only to one's shoulders; others, who though no younger, are still little children in size and stature; fat tubby-looking boys and girls walking side by side with companions long of limb and spare of flesh; feet that scuffle and drag, others that tap and clog, shoulders that droop and slouch, shoulders that swing and sway, voices high and voices low, complexions fair and complexions flecked—every condition is present. Conduct, too—jesting voices, teasing words, fugitive fingers, shyness, boldness, laughter, tears. Yes, the picture is familiar, and for us it is significant, for it tells the story, as nothing else—as no one else can tell it, and so motivates for us the substance out of which we shall set about building and shaping a sex education program for young adolescents.

Concretely, it is a more organized program than

that operating in the elementary school, and though it may not function in its own right, or under its own name, it will have certain contributive elements, each with a beginning, a middle, and an end, all woven together to make an organic whole. These elements we may designate under the terms:

1. Physical growth changes
2. Sexual maturation
3. Knowledge of human reproduction
4. Social activities, dress, entertaining, etiquette
5. Sex attraction and emotional growth
6. Recreation, games, dancing
7. Creative pursuits

From the standpoint of subject matter, the first two could be taken over by the physical director, the third by the biologist, the fourth by the home economics teachers, and possibly the fifth, too, if there were no psychologist, the sixth by the physical education director, and the seventh by the teachers of art. Yet far more important than the assignment or adoption of these subjects and their teaching by any existing department is the adaptability of the men and women who are to carry on the work. Their sane point of view in regard to the sexual life, their acceptance of it, and their understanding of its requirements, constitute the

first prerequisite. One may not be able to integrate as logically as one had hoped. Human reproduction may find itself being taught in the home economics department, for example. No matter. After all, integration is a result, an emotional and intellectual unifying within a student's mind, rather than a process of educational structure, and the one who can accomplish that most successfully should direct the work.

PHYSICAL GROWTH CHANGES

We start with the unit on the physical growth of adolescence, the pubertal changes which take place, no matter in which department of study it may find shelter. We start with it because every day the junior high school student sees these changes objectified in himself and his companions, hears them talked about in all their various phases, and wonders about them in his heart. "There's Sam and me—we've been just the same size for years. Now he's up there and I'm down here. How come?" Or, "My sister Martha—she's two years younger than I am. Now she's taller than I am, and I'm a boy!" They are disturbing, all these sudden changes and shifts from the customary and accepted state of things.

Once launched upon it, there is much fascinating material to use, absorbing studies and experiments to carry on in pursuit of an understanding of physical growth. As a project, the children might measure each other, plot a chart, and keep a year's record of their own height and weight increases. It would yield many surprises and lead to discussions of such allied subjects as heredity, endocrine glands, hormones, vitamins, food, fatigue, skin affections—all sorts and kinds of things that are of present-day interest and concern.

In this first approach to heredity, the boys and girls may enjoy tracing back their own inheritance through two or three generations—features, body build, color and texture of hair, color of eyes, skin, abilities in various skills—music, mathematics, art, languages, as well as height and weight. Much profit can come from this inventory of hereditary traits when it is accompanied by some knowledge of ways to correct troublesome defects and to make the most of native endowments.

Though one may start out expecting merely to mention in passing the functions of the thyroid, thymus, adrenal, pituitary and other glands, one must be prepared to give an accounting of giants, dwarfs, circus fat men, living skeletons, bearded

ladies, all of whom must often lay their destiny at the feet of the endocrine system.

In every school there are children who represent lesser examples of under and over size, both in height and weight—the Specks and Shortys, the Fattys and Skinneys. The “Fattys” in particular need much help from us, not only for their own understanding and adjustment, but also for the understanding and tolerance of their companions. Because of the great amount of promotion given to reducing diets and “rolling your own” machines, young adolescents have taken up the cry unmindful of the differing needs existing between fourteen and forty. Every one knows the inner unhappiness of the school fat boy or girl, the effect upon his personal status. Giving these children an understanding and knowledge of the source of their difficulties, putting them in the way of corrective treatments, or if treatment will not correct, helping them to minimize the defect by opening up compensations in other ways—these are some of the dynamic approaches to this first step in a sex education unit.

Like babies getting their first body-building foods after mother's milk, young adolescents require life, brain, and stature-making substances.

Quantities of projects can be carried on by the children in a study of the effects of foods, vitamins, and sunshine in their relation to health and growth. Visits to medical and pharmaceutical laboratories offer no end of suggestions for the carrying on of original research in the feeding of small animals—rats, rabbits, guinea pigs. Food and sunshine experiments with animals are well within the range of junior high school students, who will find much profit in the observation of their charges.

The teacher of a class of pubescent boys and girls can be of genuine service not only in reassuring the always hungry boy and girl of the legitimate nature of his food cravings, but in setting them straight about which foods will do the most for them. A list of foods and their values made out in class and carried home by the children may assist parents in the selection of needed and appropriate menus for their growing families. Fathers are so likely to say, in a derogatory manner, "He eats more than I do!"

It is difficult to persuade many teachers that the periods of inertia which overcome young boys and girls and slow up their production of study and grades are really fatigue and not just laziness. Yet in this quick growing person, a genuine fatigue is

suffered, and he meets it by relapsing into a brief state of inactivity, like a turtle in his shell, from which he emerges refreshed much the way we emerge from our "cat naps." Young adolescents reach points of saturation and cannot proceed until time out is allowed for recuperation and renewal of energies. At thirteen and fourteen, sustained output in any direction is difficult—difficult, and if carried too far, dangerous to health. One of the frequent injustices to boys and girls of early adolescence is the constant shower of accusations concerning their indifference to study and work, when only too obviously they are merely obeying the laws of growth—work, rest, play, rest, work.

The director of physical education can do much to interpret these temporary lapses not only to their impatient parents and teachers but to the boys and girls, lest under frequent accusation they begin to feel themselves the ne'er-do-wells they are represented as being. Nature allows the grub worm the sleepy chrysalis state before he blossoms forth into the butterfly. Why not grant some sleepy, dreamy moments to our human pupae?

Then there are the bodily movements of the adolescent, so unlike a child, so unlike an adult, which mark this period and call forth from us impatient exclamations, "He's so clumsy about every-

thing!" "Can't she *ever* do anything neatly and quietly?"

Muscular coordination comes gradually with babies after weeks of random movements. It is the same with adolescence. The sudden acceleration of bone and muscle growth, together with the added strength which is acquired, brings need for new coordinations which at first are somewhat jerky and poorly controlled. As adult observers, we add not a little to the hazards of the situation by our "Look-outs," our "Watch-your-steps," our "Be-carefuls." These gangling young colts need not a lessening but an increase of confidence in themselves, a confidence which can be brought about by opportunities for the cultivation of grace in movement in dancing, gymnastic work, music. Not for nothing does the adolescent swing into tap, into clog, into the new dances which supply the loose rhythmic movements his development somehow craves. The body, the emotional life, the sexual forces are for the moment out of balance. They are working toward a harmonious unity, and these dances, like the tribal dances of primitive peoples, have their combined offices and benefits.

And there is posture, the inevitable slipping and slouching into easy broken attitudes—leaning

against walls and doors, straggling over chairs and seats. "If they'd ever get some starch into them!" We need patience. Poor posture, like other troubles, tends to correct itself as growth proceeds and the body becomes more closely knit. The figure gradually settles and thickens, shoulders straighten, and the torso stiffens to its task. Frequently the buckled bending figure may be laid to outer causes—to seats and desks that are too low or poorly adapted to the growing length of the students' stature, or, in girls especially, a rejection of a too rapid increase in height which makes them feel awkward and conspicuous. Much more successful in lessening the impression of awkwardness and excessive height are well-chosen dress and training in sitting. Colors, textures, lines all should be taken into account. The tall girl must know she has many advantages, which increase as she goes into the business and professional world, if she will make them an asset and not a liability. And in the world of romance—there are plenty of men for the tall girl.

Not all grief comes from faulty stature and weight. Facial blemishes and disfigurement send many a boy or girl into seclusion and the harboring of reckless thoughts. Chief offender of them all is the common *acne vulgaris*, or just every-day

acne, called by the layman "pimples." Acne, one explains, is merely an infection of the sebaceous or oil glands of the hair follicles. At adolescence all hairy growth is stimulated—the hair of the head becomes glossier and heavier, eyebrows, especially in boys, thicken, patches of hair appear under the arms and in the pubic area. Boys acquire an extra growth of hair on the face, cheeks, neck and chest. When the oil, or sebum, is not used up by the hair and is allowed to collect in the pores of the skin, it hardens, packs down, and sets up an irritation. Particles of dust or foreign matter also collect and inflammation sets in.

It isn't so difficult a matter to prevent acne—just persistent application of warm water and soap to cleanse away any excess oil, and a care for the diet in regard to starches and sweets. Sunlight helps, too, to keep the skin free from infection. In addition, girls should be warned not to be too casual about using other girls' compacts and lipsticks. Stubborn cases of acne should be referred to a skin specialist who will no doubt carry out a program of vaccines, light treatment, diet, and internal medication. In the meanwhile, the best treatment is cleanliness and above all a cheerful attitude, for at its worst acne is a temporary nuisance, one of the annoyances of this period, and in

time red-faced ugly ducklings are transformed into beautiful swans.

In the discussion of acne, one must bear in mind the frequent misconception that skin eruption in boys has a connection with masturbation or syphilis, and allay such fears. "Acne is a very common accompaniment of sex development, passes away as care and development proceed, and is never the result of bad habits or misconduct of any sort," you say.

From this very brief discussion, teachers will have gathered some idea of the variety and breadth of the first approach to the study of growth changes in adolescence. The subject matter presented is far from complete and can be expanded indefinitely depending upon the time allotted and the individual interests of leader and students. Under the direction of a teacher of physiology or physical education, the trend would be toward hygiene and physical development, whereas a home economics instructor would probably emphasize dress, diet, and beauty aids. Yet whatever the emphasis in subject matter, one objective must always be borne in mind—an optimistic, forward look. Pubertal changes are transitory changes. They are like the antlers on the fawn when they come into the velvet, or the tusks on the young walrus. They

may not at first be beautiful or powerful, but they spell beauty and power in the future if they are conserved and husbanded.

SEXUAL MATURATION

Much more arresting to young people than new bodily growth is the outward evidence of new sexual change which makes its appearance upon their consciousness. If the external changes play a preliminary orchestration, these internal changes are curtain-raisers which bring about alert expectation for the drama of growing up which is to follow.

Most children today have had some explanation of sexual changes before they enter junior high school. The girls know of the oncoming of menstruation, and they know it bears a relation to pregnancy. The boys know something of seminal emissions and their relation to reproduction. But the great sweep of events between the two is a misty, fog-enshrouded land to most of them.

The immediate commanding interests to both boys and girls is their own participation in these functions, or rather their ability to participate in them when the time comes. A boy wishes to be

thoroughly and completely masculine, ready to take a man's part in life. A girl wishes to be completely feminine, ready to take a woman's part in life. Nobody wishes to be a second-rater when it comes to sexual fitness.

In junior high school, boys and girls are segregated for the first work in physical growth and human reproduction. For girls, the approach should be highly esthetic rather than strictly anatomical and functional in accent. One might draw a word picture, or if one is an artist, a blackboard sketch of the typical thirteen-year-old girl—straight in line and long of limb, as she is before the sexual changes have begun, followed by another, the “after,” with rounding arms and thighs, fuller neck and enlarging breasts—a figure of grace and beauty. “Not only does the silhouette improve, but other characteristics as well,” you say. “The hair becomes heavier and glossier, the lights and shadows increase, and the color intensifies and brightens. Hair also appears on the body, less beautifully, under the arms and in the pubic area, and sometimes on legs and arms. In boys the same hair increase takes place,” we explain, “but it extends to other surfaces. They produce a beard on the face, usually a growth on the chest, as well

as on arms and legs, while the pubic hair arranges itself in an upright triangle instead of an inverted one as in girls."

At the mention of the deepening voice register in boys, when for a time there is lack of good voice control due to the lengthening of the vocal cords which stretch across the larynx, or at the mention of the new beard, there is usually a giggle or two. But one does not suppress it—rather one joins in, in a human way.

In addition to these outer changes, tangible evidences of sexual growth, there are, you go on to mention, other less tangible but equally important changes—in one's feelings. Both boys and girls feel a strong drive to be independent, to do as they please without being told, to earn money, to demonstrate their ability to do big things, as fitting to their years and stature and their future as heads of families. Both boys and girls begin to look at each other with new vision and new feelings—feelings of interest rather than feelings of dislike and boredom. This last you say with much casualness and sanction. It is part of growing up, part of the great plan, your attitude says, though not your words. And it's very nice—"All of us remember our first interest in the boys, our first dates and parties. They are great fun and nobody should

miss them. We'll talk about them in detail later on—what to do and how to do it."

Last of all after these visible changes comes one which most closely concerns girls—the onset of menstruation. It is not esthetic, like changes of bodily contours, and it sometimes bothers one, but it needn't. And not a single girl doesn't in her heart welcome its appearance, no matter how much she may fuss outwardly. "When babies are growing and developing in their mothers," you say (one might take for granted that all girls in junior high school know about pregnancy), "they need an extra supply of building material—good rich body-building material, blood, to help them grow. But when there isn't any baby being made, which is most of the time in the case of grown-up women and all of the time in the case of young girls in school like you, the blood is not needed, so it passes away at intervals, and we call the passing menstruation." It is a good plan to pronounce and spell the word as you write it on the board—menstru-a-tion, for many of the girls have caught the word by ear as "ministration," or "menstration."

In a class of seventh- or eighth-grade girls, most of whom are just beginning to mature and the rest expectantly waiting, there is much conjecture, many comparisons are being made, many specu-

lations rife, so that questions come popping once the subject is well launched.

Why do some girls begin so much earlier than others?

If menstruation does not come at all—what then?

How long should a “period” last?

Why is it so irregular?

If it stops will it come back later?

Can you take exercise, or must you stay quiet?

What does “feminine hygiene” mean?

What causes cramps?

Is it all right to take a bath or wash your hair or go swimming?

Do you recommend tampons?

Do boys menstruate?

Do boys know about menstruation?

Do they know when girls are menstruating?

If you have a date to go swimming and can't go, what should you say?

These questions are representative and indicate the range of interests related to this subject which one should be prepared to meet among junior high school girls. But their backgrounds vary and one may be required to go far afield in providing a good understanding.

Because much of the material which a leader

would draw upon in answering these questions lies well within the field of medicine, it must be in accord with the latest researches and findings as well as latest psychological approaches. One's material will fall into five main groupings:

1. Function (of which we have spoken)
2. Mental hygiene
3. Menstrual hygiene
4. Equipment and disposal
5. Boys' development

Fully as important as normal bodily structure in the establishment of good menstrual functioning is the mental attitude toward it. Menstruation, like childbirth, has been an age-long target of superstition, false teaching, traditional fears, disgust attitudes, climaxed by the term "curse," enough to insure the rebellion of any girl against it, both physically and emotionally. In addition, many modern women, taking part in the world of affairs side by side with men, and resenting the handicap of the inconvenience, find it difficult to be impartial or speak impartially concerning it to young girls. "All the bother and lower salaries besides, just because you're the weaker sex." Yet there are many women and girls who look forward to each succeeding period, experiencing in it an

inner renewal of vitality and upsurge of well-being. It is this which we should like every girl to feel and which we know every normally constructed girl *can* feel.

The hygiene of menstruation is a joyful release from the days of camphor baths, closed shutters, swooning, and delicate vapors. Modern dress and modern life itself have largely eliminated the seasoned invalidism of our mother's day. The present hygiene includes daily exercise all through the month with only the reduction of violent exercise for two or three days to suit each individual case, continued recreation and good times with much diversion from bodily affairs, freedom from worry, warm food and drinks, and the usual daily warm, not cold, bath or shower. There should also be local bathing for daintiness, but not douches. Many girls today do not change their daily routine. The amount of exercise is an individual matter. Girls who experience habitual discomfort or pain should see a physician, for today much study is being given to the establishment of good menstrual functioning.

Of especial satisfaction to girls, perhaps as a leveler, comes the knowledge that though boys do not menstruate they are not entirely overlooked, but are subject to a bodily function which is com-

parable if not analagous to menstruation—the seminal emission. “Boys do not menstruate,” you point out, “because they are not going to be mothers and will have no babies to nourish inside them and build up through warm, rich blood. Instead, boys are going to be fathers, as we all know. In preparation, Nature creates father cells or sperm cells which must be carried over to the mother’s body for help in starting the new baby. In order to be conserved, the cells are transported in a fluid substance called semen. But as in the case of girls, boys have no need for the fluid until they are grown men and ready to be fathers. So the fluid leaves the body at intervals.”

In order to clear the picture, one concludes with a few details concerning the conduct of the discharge. It occurs at irregular intervals, not regularly as in the case of menstruation. There is not any pain such as girls sometimes experience. The discharge appears at night, in sleep usually, and lasts but a short time. No protection is worn. All of this seems to give the boys an advantage over girls, until you suggest that daily shaving with never a let-up from fifteen until the very last day of their lives, more than balances accounts.

Much of the “curse” of menstruation lies in the bother of it. Yet there needn’t be any bother. A

part of a mother's and a teacher's task is to indicate the simplest type of equipment, both from the standpoint of use and of disposal. To this instruction one should add the most recent findings from authoritative sources concerning the merits and faults of the various pads and tampons.

Let no one think that sexual development and hygiene will be hum-drum or a distasteful subject. Junior high school girls come to the classes with all eagerness and expectancy, for this subject strikes straight into the heart of their present concerns, and is an interpretation of all that is taking place among their friends and schoolmates and is taking place or will soon take place within themselves.

Reciprocal explanations are made to boys and girls of each other's development, with differences in the amount of detail. Boys will not be interested in the hygiene of menstruation nor girls in the hygiene of the seminal emissions. Each requires just enough information to be intelligent concerning the other, and to be protected against stumbling into awkward situations. How many a boy has unfairly blamed a girl for breaking a swimming date because he knew little about the occasional incapacity of girls which no one had troubled to explain to him!

With a teacher whom they trust and who trusts them and who commands their respect, boys will reveal a wide spread of interest toward their sexual coming of age. Their questions may be badly phrased, sometimes disturbingly so, but no matter. Teachers must rephrase them tactfully without discourtesy to the boys.

How often should an ejaculation take place?

How young could a boy become a father?

Do girls have anything like seminal emissions?

When do they start?

How much fluid passes out?

Do you have to get up and change your pajamas?

What is meant by "wet dreams"?

These questions, like those touching upon the subject of the menstrual cycle, lie well within the field of medicine, requiring the equipment for the answering of them to be technically correct and in keeping with the latest medical findings. The topics will be far-reaching, and though boys possess no unhappy emotional handicaps in regard to their function—quite the contrary, a feeling of elation—there are still uncertainties, anxieties, and numberless superstitions and false beliefs to be discredited. Among them may be, sooner or later, the matter of the venereal diseases, and masturba-

tion, both of which have suffered at the hands of the public and the unscrupulous quack. Because of the relatively small number of cases of venereal disease contracted by children of the early teen age, I am loath to introduce it into the subject of sex hygiene, unless circumstance demands it. Knowledge of the community, sophistication of the boys as revealed by their conduct, conversation, and questions, must be one's guide. If only one small group appears to be ready and in need of "plain talk," they may be called in for a special conference by themselves. At this stage of sexual awakening, with its cautions, its timidities, and its idealism, one must step with care lest one tear down with one hand what one builds up with another. Later in the work of physical education and public welfare, the older boys may have their introduction into the subject of the venereal diseases when they are studying the prevention of other forms of germ disease contagion, if they are emotionally ready for it. The best safeguard against the contraction of the venereal diseases is a constructive program of sex education such as we are developing together in these chapters—a program of sanctioned social activities, sexual development, emotional release and satisfaction in personal accomplishment, all of which will do

more for the elimination of venereal diseases among young people than any direct approach could possibly accomplish.

The other anxiety among boys, and a much more common one, concerns masturbation, of which we spoke briefly in regard to younger children. It is difficult to understand how so universal and natural an act could have become so monstrous an evil in the mind of mankind. Research has done much to quiet our fears, for even under the handicap of a sense of guilt, and its tendency to increase preoccupation on the part of boys and girls, most adults bear few serious handicaps from adolescent masturbation.

Generally speaking, there are two kinds of masturbatory activities among these younger adolescents—explorative and compensatory, with boys the most frequent offenders among those who explore. When a girl begins to mature, the appearance of the menstrual flow relieves her of all doubt and need for anxiety. When a boy matures he is not sure the seminal fluid is not forming without letting him know about it, or is not forming when it should form and something should be done about it. With hundreds of boys maturing about him, talking, exhibiting, boasting, exploring, small wonder that a boy should retire to the pri-

vacy of his room and seek to make sure of his own status. Lowering voice, fuzzy cheeks, increasing size all spell manhood, but the accomplishment of the seminal emission puts the final seal upon them all. After a brief investigation, most boys, satisfied with their progress, turn to other things.

A second type of masturbation may well trouble us, not in its own right, but because of its implications. As a compensating mechanism it may point to a number of social and emotional deficiencies—lack of companionship, personal achievement, family affection, wholesome recreation, diversion, physical exercise—the things boys and girls live by. Like alcoholic drinks, it may relieve inner stress temporarily, but in the end, masturbation, like chronic drinking, is likely to result in an ever-greater awareness of frustration and even greater sense of unworthiness, loneliness, and guilt.

There is another aspect of masturbation. It is a make-believe, like the fantasy companion of solitary children. He who indulges in it must delve into dreams and coax images, becoming dependent upon them for stimulation. Instead, he should be out in the open, working off the accumulating energies of his new-found powers in a whirlwind of games, athletics, dates with girls, and good times.

As boys grow older, inner accumulations of semen will add another incentive to self-release which will call for new understanding and new methods of regulation. The periodic discharge of the seminal fluid is Nature's device for relieving the inner stress of accumulated semen, but the frequency of the accumulation is dependent upon a number of things, chiefly appropriate sensory stimuli—which are everywhere present when boys and girls, young men and women get together. The sound of a voice, the touch of a hand, the smell of hair or skin, the sight of figure—all of these act upon the centers that control the production of semen. Then there are love scenes in moving pictures, on the radio, in literature—delightful yet difficult for young surging sexual responses—difficult, but not unmanageable. From the very first, boys must learn the mental hygiene of the sexual forces. It is not a psychology of "will power" but a psychology of "mental set"—not a harnessing of one's impulses, but a directing of one's thoughts toward the possible of attainment and the avoidance of what one may not have. Any one's mouth may water if he stands covetously before a bakery window, but any one may stand before a bakery window comfortably if he doesn't think too much about what he sees. And of course, an empty stom-

ach has a great deal to do with it, so that sometimes one may not linger at the bakery window at all, but must turn to something else.

Our discussion of creative and recreative activities later on offers a program (a bakery window) for boys and girls which will afford them all of the glow of inter-sex comradeship, with none of the glitter of tawdry excitement.

In the discussion of the biological development with boys, one does well to strike a sharp ringing note of pride in sexual strength and vigor, that the air may be clarified at once of any cloudiness of doubt, should it exist, regarding the purpose of their maturing. Sexual fitness is an endowment, an attribute, in preparation for the primary function in life—the projection of oneself into the future, the immortalizing of oneself in another generation after generation. Even the youngest boy has in him something of the patriarch. From his earliest years he has said, “When I am a man . . .” Now he is to be a man, and he wishes to know how to be a man, in the fullest biological meaning of the word.

HUMAN REPRODUCTION

The initiation of the unit on human reproduction marks the high spot in the series. The mate-

rial offered is practically the same for boys and girls and for junior and senior high school students, with only minor adaptations in view of differing age levels. The younger the student, the less detail; and the better the foundation in earlier instruction, the greater the detail.

Opening remarks strike the keynote. If one is strong on integration, one may wish to glide noiselessly into this unit by linking it to the previous work in biology. But if one is more practical than academic, one may look at the morning paper and lay hold of some timely current bit of news—a baby on a doorstep, a new lion cub at the zoo, the arrival of triplets or quadruplets, a mother in a respirator, a baby in an incubator. Several years ago when the Dionne quintuplets surprised the world, I asked my senior class in a home economics division how many had seen the paper. Everybody had, and everybody had read the story of the quintuplets. “Would you like to know how such babies come about?” Every hand shot up with eagerness. “We’ll start with one baby first, then we’ll be able to see what happens when one baby turns into two, or three, or four, or five, as happened in this case.”

Two chalk dots on the blackboard represented egg and sperm cells. These we soon magnified

by drawing on a large scale the round ovum and the relatively smaller spermatozoon with its slender whiplash tail and delicate spiral membrane. With these two star actors, the drama proceeded, covering the nine months' period of human embryonic development which has no equal in all-time fairytale lore. Starting with the penetration of the egg cell by the sperm, we followed through first cell divisions, implantation of the embryo in the uterine wall, the building up of the placenta and protecting coverings, the amniotic fluid, and the successive stages of fetal development up to the time of birth, the descent down the birth canal and delivery into the waiting doctor's hands. After this climax we returned to the first sketches showing fertilization, and explained, as promised, the mechanism of multiple birth, both in human beings and in animal litters.

One need not here offer any of the details of the material to be covered in these talks on human reproduction which will be more than familiar to the biologist in charge of the work, but he will wish to be prepared to meet the many practical questions which invariably arise.

From the younger children:

How do mothers know that they are going to have a baby?

Can you have any kind of a baby you want?
Do you have to go to a hospital?
How do you know when to start for the hospital?
How long does it take for a baby to be born?

From the older children:

What makes cripples?
What is birth control?
If you marry a cousin are the children deformed?

and so on without end. My collection of questions stopped when they reached two thousand, and the new ones proved to be chiefly repetitions. Now I keep only the unusual ones such as "What is a phantom baby?"—a question I took to refer to a hysterical pregnancy when the woman believed she was pregnant because she wished to be and had produced some of the usual symptoms.

Presentation of human reproduction—which means mammalian reproduction as well, for children are greatly interested in animal reproduction, both wild and domestic—requires enlivenment through visual aids—chalk drawings, charts, manikins, silent and speaking films, and exhibits of embryos. Chalk talks are the simplest if one is gifted and can draw as he spins his tale of cells, female and male reproductive systems, placenta, and the rest. Charts must be diagrammatic in form

and extremely simple in design. The usual medical chart is much too complicated and carries a bewilderment of terms—epididymis, vas deferens, urethra—which clutter the story and take both from its clarity and its romance. For my own use I contrived charts of both male and female reproductive systems by adapting the famous drawings of Dr. R. L. Dickinson to my purposes. They are to be found in his volume, "Anatomy of Human Reproduction," which is as great a contribution to art as it is to science. For assistance in the teaching of the mechanism and phenomenon of birth, Dr. Dickinson's "Birth Atlas" is a triumph. It contains photographic copies of his three-dimensional exhibit shown at the New York World's Fair under the auspices of the maternal health movement, and can be obtained at the Maternity Center Association, 654 Madison Avenue, New York City.

Papier maché models and manikins are satisfactory when constructed for reproductive teaching, but are somewhat too realistic in color, and at times disturbingly medical, what with ligaments and muscles and the rest.

Most thrilling and stimulating of all visual aids, and lacking somehow the medical flavor of the charts and manikins, are moving-picture films. I

have seen and know of none entirely suited to this presentation of human reproduction for high school students, but there are several which could be used most satisfactorily, if not ideally, and there are quantities of supplementary films showing animal reproductive habits and family life. "*Reproduction among Mammals*," an Erpi film, shows animated drawings and stop motion in presenting the story of the embryo for school use. The "hero" in this case is not a human baby but a pig baby and is carried through from the formation of the original cell to baby pig complete. Says the catalog, "Visual Aid Service, University of Illinois, 1930-40." Lest the children are looking forward to a human embryo, proper introduction should be made and similarities and differences between human and animal reproduction pointed out.

"*The Birth of a Baby*" film and the photographs shown in "Life" magazine are familiar to many of the older students. The defect and disadvantage of this series of pictures as an educational project lie in its failure to prepare for the climax of birth, resulting in an intellectual and emotional unreadiness. The audience sees obstetrical details of prenatal care, doctor's office and delivery room, but experiences none of the romance and adventure of the transformation of a tiny speck of proto-

plasm into a fully equipped human individual ready to take his part in the work of mankind.

There are in addition to films on mammalian reproduction, endless numbers of auxiliary films which will lend color and interest to a series of biological units. Many of these are as suitable for elementary as for junior and senior high school students. There is one called "*Animals of the Cat Tribe*," excellent for revealing sex differences in animals, and suitable for all ages. "*Pacific Coast Salmon*" describes the migration of the salmon through swift, dashing currents to their spawning beds during the breeding season. "*The Frog*" is a life cycle showing embryonic and tadpole stages up to maturity. "*Heredity*" presents animated drawings explaining the process of mitosis and meiosis in relation to the genes. "*Animals at the Zoo*" is a story for every one, showing their care and feeding in captivity. "*Rocky Mountain Mammals*" offers pictures of native wild life which could be supplemented with stories of the home life, courtship, and breeding habits of the animals. "*Seals and Walruses*" shows the annual trek of bull and sow seals from the south seas northward into Alaskan waters where they stake out their home sites and where the fierce and adventurous courtship contests are held.

Exhibits of human embryos such as are available in most natural history museums are of striking interest to all ages of children. But embryos must be prepared for, must be in good condition, and perfect specimens. "Embryos are not beautiful, though they make beautiful babies," you explain. "They have funny big boxy heads, far-apart eyes, small bodies." Frequently I have brought a small collection of embryos to a class at the close of my talks on reproduction. I carry them in a black leather case, put them on a side table and then at the close of the hour say, "Any of you who wish to may take a look at the embryos when you leave." Most of the class comes tumbling up for a look, but a few slip out, not quite ready. It is because of these few that we do not pass bottles of embryos around the class but leave each person free to do as he pleases without embarrassment.

The children ask where the embryos came from, how they got into the bottles. The answer has many pitfalls to be avoided. "Not all babies," we say, "are able to come to maturity, that is, to remain the full nine months in the mother. Sometimes the two uniting cells of the parents are not strong enough or perfect enough to finish their work. It is interrupted along the way, at three or four or five weeks (or months), and the baby is

born too soon to survive. At other times the mother is ill, or something happens to dislodge the baby from where it is attached at her side, and then it is born too soon. Such early births are called 'miscarriages.' When these embryonic babies are needed for medical students so that they can learn to know more about mothers and babies and how to prevent such accidents, they are preserved in formaldehyde or other chemical fluids in bottles such as these." Dark and peeling embryos should not be used for exhibits, and most certainly no embryos showing abnormality or defect. Nor should there be talk or suggestion of voluntary miscarriage or abortion.

In this whole education on human reproduction, we are not only interpreting life about us—birth, death—but we are making preparation emotionally for these experiences. Life must be made acceptable if it is to be lived acceptably. It dare not be offered in its darkest, dreariest moments, nor discolored with superstitions, fears, and anxieties. On the other hand, one need not be an extremist, but one must be reassuring in the face of popular discouragement and misinformation. Said one whole class of little girls who had just listened to a talk on reproduction by some one not too well prepared, "We don't want any babies. We aren't

going to be married when we grow up." Something was wrong here in the tone, the feeling tone of this teaching, which should have sent these little girls out proud and eager for the day when they should marry and start their own families.

There are many hazards in the teaching of human reproduction, and there are many moments of exhilaration and satisfaction and joy. In five or ten years these boys and girls will be men and women proving for themselves the greatest achievement of Nature—the making of another human being. Our best preparation for them is a simple one—not too harshly medical or "scientific," not softly sentimental, but human, natural, with an overtone and undertone of warmth, pride, and inspiration for the whole subject of human reproduction.

CHAPTER VIII

CREATIVE AND RECREATIVE PURSUITS

As important as any phase of the junior and early senior high school program for sex education is its provision for social and emotional growth through recreational and creative activities. In this transitional age, young people are alive with new and vibrant emotions—assertive, individualistic strivings to prove their own capacity for independent action, social strivings to win recognition and favor from their fellows, awakening attraction between sexes, shy, fugitive, indiscriminate. To provide for all of this, the modern high school has long since worked out a program of school athletics, sports, games, dances, social functions, as well as the promotion of hobbies, handicraft, dramatic clubs, orchestras, bands, and so on. In such a well rounded program, little is necessary beyond harmonious cooperation between all school departments fostering these activities, with an especial pointing up of

the work toward individual as well as group needs. The shy boy may be maneuvered to find himself working on the school annual, let us say, by the side of a put-him-at-his-ease kind of girl. The uncomfortably tall girl may be provided with a comfortably tall dancing partner. A big-hearted person who knows everybody may be enlisted in behalf of the stranger who knows nobody.

Young high schoolers at this stage of their development require the same skill, patience, tact from their teachers in helping them make their social adaptations as the very little children who enter school for the first time. We may not content ourselves with idle warnings and cautions and leave them to themselves. A mother of five, three of whom found their way into the juvenile court, told us when asked what she had done to arrange good times for the girls, "I always told them to be good." To boys the frequent advice has ended with: "Treat every girl as though she were your sister." As for segregation of boys and girls at the age when they should be learning to know each other, it leaves them worse off than they were before. A father and mother who did not want their young son to attend a New Year's party at the town hotel with his classmates, arranged a private table for themselves and him, where all the world

could see him. Think what this boy had to live down, how many flings he had to have to prove he was no baby.

For the carrying out of social and recreative responsibilities on the part of parents and teachers, I have found two requirements essential to success and harmony of execution. The first is the establishment of adult study groups for a better knowledge of accepted standards and interpretations of adolescent conduct. For the most part, mature persons—fathers, mothers, teachers, school principals—are a bit on the defensive in regard to these young “upstarts.” Inclined to misinterpret their new aggressiveness, independence, pursuit of pleasure, and awakening inter-sex interest, they stiffen their authority and exactions rather than lessening them, or using tact and grace. “No, you may not, and I don’t want to hear any more about it!” Study and discussion under trained leadership will allay anxieties, lessen the need for discipline, substitute sympathetic understanding and establish a working partnership, not a comradeship but a partnership, between maturity and immaturity.

The second requirement is the actual setting up of a partnership in the organization of a joint advisory council with equal representation from junior (student) and senior (adult) members. Adult

counsellors will abandon the time-honored "When I was young . . ." (which some one says most children doubt in regard to parents and teachers, anyway), and children will begin to see adults as human beings with much to contribute to good times. With compromise on both sides, social activities ought to go forward with little friction and much benefit to every one. The thing is to bridge the adolescent gulf which often threatens to estrange young people from the home and school just at the time when they most need them.

But whether the recreative and social program operates under an adult-youth council, representing home as well as school, or under an all-school council, certain objectives should be borne in mind:

1. Democratic participation by all students in recreative and social affairs
2. Association of boys and girls in work and play
3. Instruction in manners, etiquette, dress, entertaining
4. Development of skill in games, sports, dancing, bowling, skating, skiing, etc.
5. Fostering of hobbies, handicraft, and the creative arts

DEMOCRATIC PARTICIPATION

Not only will democratic measures observed between students and authorities promote better in-

dustrial relationships in the future, but they will also promote better social relationships. In the public schools, the most democratic of meeting grounds, little is done to foster a truly liberal social philosophy. High school fraternities, cliques, and selective groups are based on family, position, money—the usual roster of artificial standards. Yet children are democratic if we are democratic and allow them to be. A young girl who had been given a very narrow social yardstick for personal use was delighted when, at last emancipated from her home, she found a world so full of fascinating people! Said a former teacher of mine, Dallas Lore Sharp, "If for no other reason, I *must* live in the country in order to ride to town each morning and get my daily inspiration in the day coach of the train." High school opinion should foster so wide a range of group activities that there would be something, some place, for every student, with eligibility based not on money, or position, or name, but on capability, the ability to contribute, and the ability to profit by what others contribute. Children do not wish their associates chosen for them, but they do need and like the stimulation which comes from variety and competition. That the democratic way of life affords and should be allowed to afford in the public schools.

ASSOCIATION OF BOYS AND GIRLS

Hearts' desire for young adolescents is the first date. In general, society has ceased prohibiting the going together of boys and girls in the early teens, but an underlying anxiety remains from past teaching to color adult advice and supervision. Joint councils and representative government will avail little if in the promotion of social mingling of boys and girls we motivate our work with such thoughts as "it will keep them out of mischief," or "then we'll know what they're up to." The one essential to bring to the promotion of association between boys and girls is confidence in them and confidence in their sexual natures.

Some time ago a prominent woman whose fourteen-year-old son was beginning to look shyly at the girls asked another prominent woman with a fourteen-year-old daughter to help her organize a group of mothers for the informal social launching of their children—picnics, Sunday night suppers, movie parties, dances. The idea was an excellent one, but it was threatened at the outset by differences of opinion in regard to chaperone requirements. Some wanted to provide chaperonage at all out-of-school diversions. Others felt that their children had been taught to conduct themselves

properly and would not understand constant adult escort. Every one was agreed that chaperones were in order at organized and formal occasions such as dances, theater parties, out-of-town trips, skating and swimming parties—in fact upon most occasions—when a considerable number would gather together, either at home or at public places. The every-day, impromptu, after-school and early evening diversions—a soda or a malted milk, bicycling or roller-skating about town, dropping into a movie, or winding up in some one's kitchen for a raid on the ice-box—these are the inevitable flockings together which yield rich dividends in poise, discretion, judgment, in spite of apparently undirected and riotous activity, and in most communities are left to themselves.

Even the first stepping out together of boy and girl for a school dance or early picture showing needs no chaperone if one knows the young people and there are no local situations to fear. Boys especially appreciate and need early training in how to take care of a girl—not that we are promoting the old-fashioned gallantry toward helpless and hapless damosels so much as we are promoting a responsibility toward women which men still like to have and women like to enjoy.

A picture comes to mind of a socially inclined

young woman and her high-school-aged nephew. Every Friday and Saturday evening they could be seen in a huddle talking earnestly until the mother, grown curious, inquired of her sister after the boy had departed, "What in the world are you two up to every Friday night?" "It's a social tutoring job," her sister explained. "We go through the motions—asking a girl for a date, meeting her parents, entering the theater, ordering refreshment—the old but ever-new routine."

This is chaperonage, too, of a kind—a chaperonage in absentia for two young people which is much more developing and sincere than that of the day when boys and girls were not allowed to be alone together and Auntie came in person.

The successor of the old-time chaperone of our childhood is the teacher, the parent, the hostess or the play director who is looked to, not to insure good conduct but to insure good times. She is ready to initiate new games when the party begins to drag, to find "props" for charades, to suggest new ideas for refreshments, to make introductions, to arrange escort for every one, to take care of emergency situations, and, yes, when necessary to subdue the boisterous or the unruly. Such a good friend of young people was a teacher in a fine new suburban school where little encouragement

had been given to the students' plea for dances because of danger to the costly new equipment. "We've worked too hard to get this new building—we don't want it broken up by a lot of youngsters out for a good time." The sympathetic teacher laid the matter before the children. "If we agree to let you have your parties in the beautiful new gymnasium, will you agree to be responsible for the good use of the property? It's being loaned to you." Every one promised, and the dances followed. A year or two later I enquired about the outcome. The experiment had been wonderfully successful—not a casualty, not a broken chair or window. They were the best children in the world. Of course they were. Children will take responsibility if we allow them to. They are mischief-makers in school or neighborhood when diversions are cut off and they are forced to provide their own in a welter of suspicion and distrust.

In another school a situation arose on the subject of dress. The girls appeared at their classes in gym shorts and shirts, talked sex and put on a show of somewhat unbecoming conduct. Investigation showed good conduct outside of school, but revealed resentment toward one teacher who had made remarks about the girls and said they were

a boy-crazy lot. A change in attitude on the teacher's part and all was well.

Recently a boy with the best possible reputation behind him was in disgrace. Another boy had borrowed his notebook, and had lost it. It was found and returned, not to the owner but to the principal's office because it contained a crude drawing of a nude girl. The owner of the notebook protested he knew nothing about the drawing, but he wasn't believed. His parents were called, and a "to-do" followed. As it turned out, the boy who borrowed the notebook confessed he drew the picture, "just for the fun of it." We do children an injustice when we base our judgment on surface indications rather than on previous record, character and personal habits.

On this we may count—confidence in them will be repaid one hundred per cent, and even in the face of wrong-doing, willingness to believe in them will do much to correct the difficulty. When you come to think of it, why should we lose confidence in boys and girls in high school who have been trustworthy through the earlier grades?

Your answer will come—we don't lose confidence in *them*, but in their judgment and inexperience in the face of their new untried powers. But

you needn't if you will lay aside such old-time concepts as "uncontrollable impulses," "unbridled desires," and observe these youngsters together at first hand, in school corridors, lunch rooms, auditorium sessions, dances, after-school games. It's not—a picture of unbridled anything except good spirits and energy—laughing, joking, jumping, swinging, slapping, a gesture here, a "so-long" there—and as such shyness wears off, a few hand-holdings, an occasional straying arm, an exchange of pins and rings. Nature develops her children slowly. Her fledglings are timid, tentative, cautious in their approaches to each other. Their touches, embraces, kisses are fleeting, fugitive, experimental, and yield no parallelism of adult sex conduct.

A teacher in one of our large city schools tells the story of two of her young babes-in-the-woods. The boy's mother had forbidden him to see his little junior high school sweetheart except once a month. She didn't want him to become "serious," she said. He was too young. The two children dreamed and waited their whole long month through, had their little visit, their bit of paradise, and separated for another month. One day, the boy said to his counsellor, "Mrs. Vance, do you suppose I could kiss Lucy good-bye when we aren't to meet for a month?"

"I think you could," said Mrs. Vance.

"Do you really mean it—do you mean I could?"

Mrs. Vance didn't see why not.

In a week he was back, elated, uplifted, joyous. "I did it, Mrs. Vance. I kissed Lucy, right square on her cheek!"

Those who are accustomed to think of all our young people in terms of a too easy sophistication will smile incredulously at this old-fashioned idyll. There are boys and girls we know who stand at the other extreme, but the great mass of young fourteen- to sixteen-year-old boys and girls are to be found somewhere between.

In another junior high school community, kissing games became the favored sport at parties. The parties were school affairs, although they took place at the various homes with mothers as hostesses. At the first party of eighth graders, two older girls were present who should have been half through senior high school. At the second party, they were absent. "What happened to the two older girls?" a mother asked her young daughter. "We voted not to invite them again," came back the forthright answer. "The last time when we played kissing games they kissed too grownup."

Here was a situation which had escaped the parents but had been promptly and adequately han-

dled by the children themselves. At the same party, there was a "run" on a visiting boy from another city whom all the girls chose in "Post Office." Very soon two or three of the leaders went into a huddle, came back and announced there will be no seconds and thirds, no repetitions until every one had been called—once around for everybody.

Children are dependable. They are as dependable in their boy and girl affairs as they are in other affairs. They are entitled to our confidence, and will support that confidence if we will cast aside the old fears and interpret young people in terms of themselves, not in terms of ourselves in full maturity.

In pursuit of this interpretation, two old concepts are to be laid aside—"boy crazy" (or "girl crazy") and "pawing each other"—terms unsuitable and out of tune with a sympathetic understanding of young adolescent attractions. Like butterflies fluttering from flower to flower, boys and girls do fly crazily from one to another. Now it's Peg and Sam, tomorrow it's Sam and Betty. Next week it's Betty and Jack, and the next Jack and Peg. But it's not crazy, really. It is following Nature's plan of light, irresponsible play until the years have made ready for loyalty, fidelity, and

steady responsibility. To reproach these children with "fickleness" or "promiscuity" is to reproach unfairly if not to do actual damage to future relationships should a boy or girl feel he was incapable of steadfastness. "Oh, I've always wanted change, ever since I was a kid at school." Neither should a devoted young couple be told it's a case of "puppy love" and cannot last. That is desecration. Of course it will not last—who wants it to? But while it exists, an attachment no matter how fleeting is genuine, and one of the experiences along the way.

Many a teacher serves a timid, just-awakening child as the first love object in adolescence. In these instances she has a valuable service to perform, to accept sympathetically and impersonally the devotion and then seek to bring about the transfer to contemporary heterosexual companions, boy to girl and girl to boy. Unforgivable would be any attempt to hold a child's affection or reproach her when her inclination passes to another.

The second new concept relates to the interpretation of the much publicized "pawing" or "petting." Such approaches and responses are a universal adolescent manifestation, apparently as necessary a part of his development as similar touch

activities in babies when they begin to explore their world of objects about them. The young teen-ager who has been the last few years a strenuous touch-me-not, becomes suddenly a softie, cuddles up to mother, aunt, grandmother, and goes off stroking and petting everything within range of hand and fingers—beloved dogs or cats, mother's arms, even mother's muff or coat or a smooth bit of velvet. It's not for nothing, we realize when we stop to think. Touch activities are part of love-making and part of marriage. Not to develop them would mean curtailment of essentials to happy and complete later love relationships. To understand and recognize their significance should bring tolerance, and it also should bring discrimination, a feeling for the transient, the fugitive, explorative, ephemeral quality of these first affectionate gestures as opposed to the deeper, more direct love activities of adult years.

Deeply imbedded as the reproductive forces are in human nature, the love impulses are not so deeply imbedded. They are the outcome of generations of civilization and culture. Because they are, two thoughts of great significance must direct us in our guidance of them: (1) the fragility of the love impulses and (2) their capability of metamor-

phosis, of change into varied and diverse forms, both beautiful and unbeautiful.

Talk about "animal passions," "physical desires," disgust and fear teachings, strike in upon delicate psychic emotions and warp their normal growth. "Why does the thought of being touched by a boy make me sick?" many girls ask. Or, "I'd like to be friends with boys, but I'd never want a sweetheart. It's too disgusting to hold hands and kiss." A tragic illustration of just such feeling has come to my attention. The mother of an only son divorced his father because she said "he ran after women" and was a sex degenerate. Determined to save her son from following in his father's footsteps, she constantly warned him of his weakness, his need to fight against these "low appetites," the danger of girls. Even before he began to mature, he felt himself the victim of forces he could not control. He forsook decent companions, decent girls, sought those whom he considered were no better than himself. At fourteen he had already been in jail for sex delinquency. If this boy is unredeemed to good living, it is largely because of his mistaken sex guidance. We adults talk much about maintaining "high ideals." Most young people have high ideals, much higher than our own.

We knock their goddesses from their pedestals. We roll them in the dust and then wonder why children "go wrong." If we want young people to maintain their ideals we must maintain them too. We dare not preach a doctrine of disillusionment
" and shame.

Opposed to this type of destructive teaching with its resulting psychic injuries and emotional maladjustments, comes sex education with its purposes of conservation. Instead of disparaging normal young energies and instead of erecting barriers, it builds constructively by appealing to every child's innate pride in biological fitness and promoting that fitness, together with satisfying emotional growth, through the promotion of joint companionship between the sexes in recreative and creative work and play. This is not a new concept, but it is one more appreciated than executed.

INTER-SEX RECREATION

To fulfill its purposes, sex education must plan and further all types of recreation—swimming, skating, tennis, basketball, bowling, horseback riding, boxing, fencing—the list is endless of diversions for boys and girls which will drain off new surging and insurgent young energies.

But if we are to foster awakening sex emotions and provide for them with satisfying and at the same time legitimate outlets, then the companionship of boys and girls needs to include certain elements not found in all types of recreation. Just sharing a sport together, just thrilling to each other's presence is sufficient at first—showing off at some athletic meet, waving flags and cheering in the bleachers is riotous fun, for a time. But very soon the need is felt for more personal contacts. Skating, yes, but not as before, singly, but skating in twos, arms crossed, swinging along together.

Of all the kinds of partnership recreation, dancing in almost any form—ballroom dancing, folk dancing, esthetic dancing, takes the lead. For young adolescents, folk dancing presents every essential—bodily movement, music, rhythm, personal contact—all built up around the game of pursuit and capture, the central theme of courtship. Russian folk dancing with its spinning and squatting, Spanish folk dancing with its castanets and tambourines are favorites—the swifter, more rollicking, more breath-taking the better. Older young people like the quieter round dances with longer contacts, conversation, and opportunities for mutual display and discovering of personal attributes, grace, beauty, and charm.

With social activities come matters of etiquette, manners, dress, entertaining. Those of us who have been entertained in a home economics cottage, and have sat down in the midst of school corridors on some upper floor, with window boxes, fireplace, books, and magazines complete, to say nothing of tea wagons with sandwiches, cakes, and tea, know that nothing more need be said for this part of the creative program in the school. Dates can be made and accepted (or refused), introductions performed, entertainments launched, wall flowers rescued, with no one feeling ill at ease for very long, for the place will be full of poised and perfected seniors to help smooth the way of young freshmen.

When novices are ready to graduate from cottage parties, or when numbers get unwieldy, there can be larger parties downstairs in the gymnasium. Here too seniors and teachers should be on hand to come to the rescue of the timid. At a school party not long ago, the usual orchestra was playing to the usual half-dozen couples on the floor. At the end of the room near the door a mass of girls hovered expectantly, while an even greater number of boys hung around the outside. It was very quiet, solemn, almost. Yet every one was ready for a good time, every one wanted to dance.

A half dozen senior boys, a half dozen senior girls who knew how to dance could soon have brought gaiety into gloom. They could have brought about introductions between those who knew how to dance, and in the case of those who couldn't, or who were too timid to try, they could have offered themselves as partners, taught them the steps, and increased their assurance. In many schools there are matinée dances, week-end dances, but most of them fail their purpose for lack of a few persons in charge whose task it is to see that every boy and every girl has a chance.

CREATIVE ACTIVITIES

Within the memory of many of us, very little plan was made for hobbies or leisure time activities, but ever since there have been girls and boys there have been treasured moments taken from serious things and given over to a favorite pastime—soap carving, clay modelling, boat and other model making, drawing, painting. As adolescence made itself felt with its inner stirrings of the sex emotion, reflections of it crept into being—diaries, love letters, verses, poems, sketches and modellings of the human form, collections of photographs and pictures of beautiful girls or handsome men. Bound

by convention, fear of censure or ridicule, many of these expressions were withheld or kept secret, but in those instances in which the inner stirrings were especially urgent and distasteful, due to unhappy experience or teachings in the past, they surged into the open, not in acceptable esthetic form, but in forms suited to the distress of inner feeling, forms called pornographic.

Because most sex teaching in the past has been in conflict with normal young feelings, school wall, sidewalk, and public places for generations have reflected these tumultuous inner thoughts. Yet rarely have we realized that society's attitude was responsible. A sociologist is able to plot delinquency areas in a city through the presence of delinquency-producing factors—cheap vaudeville, pool halls, drinking centers, and the lack of wholesome recreation, playgrounds, and churches. The sex education worker can also plot his areas of pornography, for they are found where the public attitude, talk, and behavior present the sex life as degraded and degrading. "I tell him things like that?" one irate mother exclaimed to a social worker who suggested her child needed a bit of sex instruction. "He gets enough dirty talk from the street, let alone getting it from his mother!"

Constructive sex teaching leads invariably toward the lessening of objectionable activities in school or community. A janitor tells me of one instance in which the basement walls and toilets were constantly defaced. If the culprits were caught they were made to erase it, scolded, punished, sent home. A series of sex education talks were instituted. Overnight the walls went clean. Not a hint, not a suggestion was made by anybody. Spontaneously the indecencies became irksome to the children. They didn't fit in—they were made short work of.

The road for teachers is an open one—the establishment of a right feeling toward awakening sexual forces in these young adolescents, and the provision for suitable expression of this feeling in esthetic as well as in athletic forms.

Some time ago I visited one of the many exhibits of children's work in the graphic arts. There were hundreds of paintings, drawings, and figures in clay, soap, and ceramics of various sorts. Of all the figures, human and animal, not a single sex characteristic was visible, yet every one knows that children from six to sixteen are keenly interested in sex characteristics because they notice them in others and know they are soon to acquire

them themselves. Here was a wonderful opportunity for using the most ideal channel of gaining such knowledge, and it was lost!

Because in the past all expression of sex interest was forbidden, it is somewhat difficult for many teachers to know what is "art" and what is pornography, what is to be accepted and what not. In a physiology class, the text used carried an illustrative plate of the human figure, but it was neither man nor woman. One of the boys in the class in an idle moment drew in his copy of the text the necessary lines to make a complete male figure, like himself.

Here is an episode difficult to interpret. Was this vulgarity on the boy's part? Or was it a desire to be smart and show off? (He hadn't shown the drawing to any one.) Was it the creative urge? Or was it just plain dissatisfaction over something that offended his sense of fitness through its incompleteness? He could have drawn in female characteristics, but he didn't. Our judgment in his case, after a bit of thought, and knowing the innate pride of boys in their sexual powers, should recognize the basis of the act as annoyance, and the correction of it as entirely normal and understandable. Whether or not he showed good judgment is another matter. Very likely he did not

think of the chart in connection with others. For himself it was more satisfactory when completed. If the copy were not his, but belonged to the school or was in circulation, then elements are added which would require a bit of attention-calling. Certainly this situation is not suggestive of any lack in good sex feeling.

Sometimes a teacher is the one whose motives are misunderstood by her students. An art teacher returned to her studio one day after the noon lunch period to find several boys huddled over a book of nudes which they had found on her desk. They closed the book and handed it to her with considerable severity of mien. "What's the matter, boys? You look so disapproving!"

"We think your book isn't so hot."

"What's wrong with it? You don't like the nudes?"

"Some of them are OK, but a lot might be got rid of."

"Which ones? Show me."

Together they ran through the book. In every case, the acceptable nudes were male, the unacceptable female. With girls, no doubt the rejection would have been the other way around.

What was to be done? Keep all nudes under lock and key after this? Or start a life class and put

an end to this nonsense? Neither. This was an opportunity for that cooperation between departments which we said was the truest kind of integration. It was evident that these boys were ready, not for drastic innovations such as a life class, would have been, to them, but ready for some knowledge of human biology, the structure, purposes, function of the two sexes and their mutual share in Nature's plan of reproduction, heredity, and human progress. Such an introduction into newer and greater outlooks could not but enhance and make acceptable the beauty of the human female form. With the old shadow of wrong feeling removed, the book of nudes would of itself be made acceptable and then life classes in modified form could be introduced with entire suitability and without shock.

So, little by little, working together on all fronts, we provide for the various phases of adolescent needs during the junior high school years—physical growth, biological maturation, new emotional drives, sex attractions, social attributes, recreative and esthetic desires. Through recognition and provision for them, we work toward better biological fitness and greater emotional health during the early fearsome days of sex awakening.

In a few years it is over. The junior high

schooler has passed on into the senior high school. The under classmen in senior high school have passed into the upper grades. The zigzag of heights has leveled itself. Voices are lowered. Muscles are hardened, blouses have rounded, shyness faded away. Boys and girls meet on steadier ground. Fun and good times are only part of the scene. There is much hard work, much looking ahead, much planning. The various departments have each contributed their share—something of biology, something of home economics, something of physical education, something of the arts—we needed them all, brought together in a synchronized and perfect whole.

CHAPTER IX

FAMILY RELATIONSHIPS

The Senior Year

The last year of high school stands alone. It is more than a refocussing of all that has gone before, more than a forecast of events to come. It is not merely an objective interpretation of daily happenings and situations, as in the earlier grades, but an immediate and personal panorama of the inter-relationships of the sexes, when, released from the protection and confines of home and school, they are to face each other independently, man to woman and woman to man.

For every graduating student, this new future presents a new social environment, just as the entrance into school twelve years before presented a new social environment in first grade, bringing with it new requirements of personal adaptation. Some of these seniors are entering college and university life, others are taking jobs in offices and

industry, still others are entering training school—nursing, aeronautics, automobile mechanics, commercial schools. A few are planning immediate marriage. Some will just stay at home to help Dad at the oil station or Mother in the kitchen. Most of the boys, sooner or later, will probably go into military service. Whatever the occupation, it will bring with it new social situations, the need for a new clarification of purposes, a reweighing of values, a definite preparation in terms of human living and human relationships.

Emotionally, this last year finds every student possessed of as varied equipment as his new environment is varied in requirements. Although most of the boys and girls in a four year high school are approximately one age level, eighteen, at graduation, let us say, some of them are but children in thought and feeling, while others have come completely and fully into the adult estate. To formulate a program which will satisfy the mature and speed up the immature without doing damage to tender young sensibilities is no small task, yet one may rest assured that the immature eighteen-year-olders do not like their immaturity, are eager to shake it off, and because of their years will be able to assimilate and swing along in step

more readily than a younger child of equal emotional status.

As a common meeting ground, we may start off with a consideration of new social requirements as the introductory topic, knowing that every one, from the shyest to the boldest, is looking eagerly ahead to his own place in the world of affairs. Then may follow the usual topics for a pre-marriage age sequence.

1. New social requirements
2. Love and romance
3. The engagement period
4. Marriage and family life
5. Human reproduction

A heavy roster of topics—with manifold implications and possibilities resident in each, to be developed according to the requirements of the class and its individual members. A college preparatory group, none of whom is facing immediate marriage, would require a very different course of study from a group entering industry, for example, with, very likely, a good percentage planning to marry within the next year or two. In either case, and whatever the material offered, students may be encouraged to look upon this study as upon a preview of their own futures—to correlate

its discussions with daily life situations to come, and to learn to become objective in their attitude toward friendship, romance, and marriage while still retaining their idealism and their dreams.

NEW SOCIAL REQUIREMENTS

As a point of departure in introducing the first unit, one should be guided by the nature of the occupational representation of the class. It is not difficult to orient oneself in the future plans of one's class when one sets about it without resort to inquisitiveness. One becomes informed in regard to the older students through association, and in regard to new students through their records and their advisers or home room teachers, or best of all the guidance center, if there is one. Quite frequently some one will volunteer, when the subject is opened, "Well, I'm going into nursing . . . or business college . . ." or "I'm going to study forestry." So the information is obtained without the less desirable query, before a whole class, "What is each of you expecting to do after graduation next June?" After all, there may be some hesitancy in making public plans not yet assured.

Whatever has been the social record of the individual boy or girl in the senior class. whether he

is among the popular and beloved, or the shy and lost-sight-of, there is always interest and stimulation in a consideration of his new social arenas. The successful looks forward to more successes, and the shy looks forward to making a fresh start. Yet every one knows the high school success has no assurance of success in a larger field, and the shy person's shyness is still with him. For these and other situations this first unit in new social requirements seeks to prepare these young graduates. They are like the little first graders, all flushed and happy with pride at coming to school, only to be faced with many new situations for which they are not ready.

By way of illustrating how much social adaptability we all possess and how much growth has already taken place during the high school years, I often ask the members of senior classes to write me a page of reminiscence—"My most embarrassing social moment in high school," and another, "My most valuable social lesson." The sketches always prove highly entertaining and rich both in social and discussion value. As a dynamic approach to this study, it might be interesting to invite a selected number of the alumnae holding positions in various occupations to return to school for an informal symposium in which they could

speak on some of the social hazards encountered, each in his especial field of work. Or, if this were not feasible, one might call for volunteers from the class who would take on assignments much like cub reporters on a newspaper and sally forth to get first-hand opinions.

I recall two enterprising young seniors who wanted to report for their school work a certain trial which was closed to the public. Donning old raincoats, shapeless slouch hats, and chewing pencil stubs, the boys passed muster as reporters, attended the trial, got their data, and presented their "scoop" to the class. With the same enterprise the students in a human relationships class can, this time without disguise but dressed in their best, interview employers and employees, heads of training schools and students, college deans, college upper classmen, and bring back stories of real value for class discussion.

It goes without saying that many suggestions will be applicable to a great many new situations these young people may encounter. Most boys and girls want to know their way around, are afraid of creating an impression of inexperience and lack of sophistication. I recall a young woman, very pretty, very well dressed, who was holding a desirable position in downtown New York, but she

had given up all social contacts, with men as well as women, because she "did not understand what it was all about" and was afraid she'd give herself away. "I want you to tell me everything," she exclaimed, weeping, "I'm not going to be left in the dark any longer!"

The work in the class on human relationships will prevent this most common experience, and what is more—it will give young people an added prestige because their knowledge is not only adequate but authentic, has about it a tone of professionalism which their companions will be quick to catch and respect.

In addition to a diversity of new situations, the old social perennials will bloom again—matters of going steady, of the best way to end an attachment grown stale, or to revive it, the right of parents to choose a sweetheart, the ethics of cutting in on another's "steady," the desirability of age differences. These considerations are sure to come up in this last year, with new significance for those who have met them in the earlier grades, and with fresh interest for those to whom they are brought forward for the first time.

In all of these considerations, our part shall be not only to make what preparation is possible for specific situations, but better still to lay founda-

tions of understanding, principles of conduct, flexibility of judgment, to such a degree that whatever emergency arises, whatever a new environment may require of social adaptation, these young people may have a basis of judgment, a sense of values, a feeling for the fitness of things which will serve them as guide and influence their decisions in time of need.

LOVE AND ROMANCE

Spontaneously, without the slightest break in thought, the first unit of work, new social adaptations, glides into the second, the beginnings of romance. The succession of short transitory friendships, so essential a part of the earlier years, which flower and fade without a passing thought, are over. Attachments between the sexes are slower in gathering momentum and fewer in number. Young people are aware of a new quality in their feeling for each other and stop to question, "Is this love?"

The leader who guides any class of students through to an understanding of this greatest and most elusive of human emotions must first of all realize that her job is not to define but to incline. Never shall a counsellor knowingly draw upon

her own personal experiences, or let her own personal biases and prejudices flavor her teaching. If, that is, a leader is to guide young people to an understanding of romance and the love emotion, it must be *their* romance, youth's romance, and their love emotion, not hers, not anybody else's. With such restraints well in mind, we shall consider first, youth in relation to romance.

Young people are idealistic, romantic, starry-eyed. They expect a great deal from life. They want to live in a world which holds ideals and romance for them. Whether their ideals and romance are ever fulfilled or not, they have their place in the present scheme of things.

There was a time when some thorough-going realists attempted to take away fairy stories from children. They claimed we were building on false foundations when we permitted such fantasies as Santa Claus, for example, and the Easter Bunny. But the children refused to yield up their fairy stories, their Santa Claus, and their Easter Bunny, because to them they were not false but real, real in terms of their inner selves. As the years passed, the place of the stories shifted—still beloved, they were fitted into an enlarging and maturing horizon.

In much the same way, idealism is a necessary

but transient part of youthful development. As in childhood, life dare not in youth be too hard, too uninviting, too lusterless. Who of us who have lived to the middle years could have faced what fate and fortune brought if in our youth it had been presented to us in all its stark reality? As in the case of the fairy tales in childhood, life, itself, observation and daily experience, will bring about a gradual shifting of values. There will be less of fantasy, more of the humdrum of reality. Idealism in relation to love, romance, marriage, is not without its biological value. It is the mating call of the wild, the plumage of the woods, which serves to win our mates by covering our human frailties and imperfections—not that we shall allow youth to be ensnared through the building of castles, but that we shall leave young people their ideals while seeking to add that substance of knowledge and wisdom which will make them more possible of fulfillment.

Because the dreams of youth are constantly menaced by the daily happenings about them, and the disillusioned warnings of others, they have been led to ask, "Is there such a thing as true love? How do you know it when it comes? And how do you know it will last?" Three classic queries, these, and who but the gods can answer them?

Yet, courageously, you put thought into words. "Love," you venture, "is one of the realities. So is religion, patriotism, and human rights. They are the intangibles but they are the things men live by and die for. They are the most real of all realities, and love is the realest of them all. For love, more than any other emotion, has a supporting biological basis—built deep into the foundations of the individual. It is not so deep as its counterpart—the mating drive, which is older, for the mating drive is innate in all life from man down to the humblest creeping or flying thing, while the love impulse is a development of centuries of progress, when gradually the psychic forces of affection, fidelity, devotion, self-sacrifice, became linked up with the mating forces, and so created that bond between the sexes which we call love."

Unfortunately, our traditional teachings in the past have done much to destroy in young people what culture has developed. Stressing what was called the "physical" aspects of the love relationship, and ignoring the new tender psychic elements, we have not only brought about distaste and revulsion of feeling in many boys and girls but often have erected a barrier between ourselves and them where we wished most to influence. "Why," cried a young girl in impatience,

"must all grown people think the worst?" And another, "Why are grown-ups so 'sexy'-minded? We aren't!"

Our first purpose with these young people must be to bridge the gap between us, see as they see and feel as they feel in the matter of their relationship to each other. To do so we have only to observe them in their honesty and forthrightness. I am reminded of an incident in one of my senior classes of boys and girls. It was the last meeting of this class. The subject was embryonic development and birth. Every one was intensely interested, including a boy and girl at the back of the room, sitting close with hands clasped. As I talked my glance fell on them. They caught it, returned it in a forthright fashion, a bit whimsically. Then we all went on with the absorbing story of procreation. Should I have shaken my head, indicated that a class room is no place for lovemaking? Not for worlds. Who knows what dreams those baby charts had fostered and what that hand clasp pledged?

One apologizes for an attempt at explicitness in the discussion of the tenuous, but with clamorous seventeen- and eighteen-year-olders one may not turn hand from the plow, knowing that an analysis after all is but another attempt not to define

but to incline, not to dictate but to indicate the way.

Once rapport has been established between ourselves and our students on this matter of true love, we may pass on to the second of the trio—*how do you recognize it, know that it isn't as they say, "infatuation"?* Infatuation! That relic of other days when all young fancies were infatuations which did not lead directly to an engagement, marriage, and a hearthstone to prove their solidity! So we toss this unsympathetic and disturbing word aside, explaining that it is an old-fashioned way of speaking in regard to crushes, meaning an inter-sex attraction which lasts but a short time. Boys and girls in the early teens who are experiencing sex attraction for the first time quite naturally confuse it with falling in love. Instead it is a make-believe, when the psychic and biologic components of the impulse are not entirely matured. In the late teens and early twenties, crushes give way to more permanent attachments because of the greater maturity, the linking up of the love forces. If that maturity for any reason is delayed through adverse sex teaching or lack of social opportunity, the crushes may continue over into these later years, or for that matter into adult life. Many men and women subject to the influence of parental

cautions in childhood are unable to achieve any degree of sexual maturity, remain capable only of transitory attachments throughout their lives.

Teachers may be of special help to young people during this period of transition, never to be interpreted as a period of instability or disloyalty of affection. Very often they themselves are the objects of an early attachment, are the stepping stones which lead from the old familiar loves of childhood to the new unfamiliar loves of adolescence. It is a wise teacher who can understandingly receive this adoration, know it for what it is, and allow it to come to a happy, satisfied end. It is the still wiser teacher who can use this transient friendship to build up lasting standards of good living as found in the arts, literature, music, religion, which will endure and bless her name long after the finale to the association has been reached.

How to identify true love—that is a more difficult question. For its perennial age-old answer we again turn to our mothers and grandmothers who, looking fondly at fathers and grandfathers, say “You’ll know when it comes.” Some, striving for an analysis, may say that love is but the close linkage of the mating drive with feelings of personal devotion, sacrifice, humility, joy, mastery—a mingling of a multitude of human emotions. Others

feel that "true love" contains or requires a third element, an especial quality, nebulous but all-powerful, which draws and holds two persons, man and woman, like a magnet, regardless of sex attraction. Surely such an assembly of human feelings—sensory, intellectual, spiritual, if one must find names for them—must be love, for most certainly they are nothing else.

To the third of the classic trio, "*Does love last?*" we sum up our answer in a sentence, "Yes, if you will make it last." For we know that nothing, not a bowl of flowers, not a book, not an old shoe, will last unless it is taken care of, least of all the love emotion which the wedding ceremony commends to honoring and cherishing. From this fruitful beginning, rich discussion is bound to arise concerning those factors which are contributive to the endurance of marital love—thoughtfulness, confidence, tolerance, playfulness, compliance at times; and those which are destructive to it—nagging, fault-finding, greed, selfishness, boredom, lack of cooperation and consideration—attributes which a leader must not leave to grace the blackboard merely as a list of attributes, but carry over into daily life situations through illustrative stories which both class and counsellor may supply, while obeying the inflexible rule that no names are used

and all identifying incidents are withheld. In some such fashion we translate the psychological into the logical, and dreams into reality. True love is not only the idyllic experience of the blending of two natures so that the boundaries of each are released to wider and ever-widening horizons, but true love puts new-found powers to work with all their capabilities for the welfare of both, one not less than the other. The concept of "love" becomes not so much an emotion, or sensation, as it is an inspiration and expansion of two personalities toward ever-widening goals.

Because the senior class in human relationships has a different purpose from that of the earlier grades, because it is looking forward to meeting new situations as well as making the most of the present, discussion may lead to more serious fields than the lighter ones of the past. Happily they are not the most frequent, yet they touch the life, indirectly, of every one and should be understood. We refer to modifications of the usual in sex feeling and practice.

Great variation in the sex impulse exists normally between individuals and between men and women. Women are more content with affection divorced from mating, but with men are equally eager for home and children, broadly speaking.

Outstanding modifications of sex feeling in normally endowed persons are shown in many aberrant forms—in frigidity, lack of sexual response, lack also of heterosexual attraction, with substitute love objects in those of their own sex, in children as we mentioned earlier. Also, health factors, fears, disgust teachings, punishment for sex play, premature sex experiences, a number of reasons have played their part in the building up of these divergencies. Manifestations of frigidity frequently found among the older students reveal themselves in such comments as, “I like boys but I can’t bear to have them touch me,” or “Would it be all right to marry on a friendship basis?” and are subject to re-education through such measures as a human relationships class may offer, or through individual counselling. Many a student will find himself and gain his release with no outward word. Others will say, “I feel so different about these things now.”

As protection for young people, especially boys, against adult homosexuals, one need do little in a general discussion except to indicate that there are such, who can be recognized through their methods of approach. Especially to be avoided are personal attentions from an older man to a younger—acceptance of invitations to go alone to

his apartment, to travel, or drive, or go to a movie with him, accept gifts, or books, have him direct one's reading, or talk with him on sexual subjects. References for the counsellor's reading on this subject are included in the bibliography. Caution is offered that teachers proceed carefully, restrict discussion to a minor position, avoid sensationalism and any reference to suspected homosexuals. In the past I have omitted the whole matter until it was introduced by a class member, but today when large masses of boys are gathering in army camps, this subject, like that of the venereal diseases, becomes one of protection.

THE ENGAGEMENT PERIOD

In any consideration of the engagement period, two trends in the interests of the students may be expected. The first touches upon such practical issues as the length of the engagement, the amount of money needed for marriage, the approval of the parents, differences in religion, social status or education as barriers to marriage, the basis of selection of mates, and other topics. The second touches upon the day-by-day conduct of the engagement period—shall engaged couples “date” with others, what shall they do by way of recrea-

tion, how far shall love-making go, what shall be the relationship with prospective in-laws? And in addition at the present time, the desirability of war marriages, and similar vital matters of mutual decision.

For most of the topics in the first group, opinion has been fairly well standardized through research, experience, common consent and common sense. Yet such unanimity, useful and comforting to a leader who would appreciate having her own judgments verified, must not be allowed to weaken independent judgment on the part of the students. Most enlightening and challenging to thought are Dr. Burgess' studies referred to in the bibliography, which reveal that internal rather than external factors play the most significant part in marriage adjustment.

In the second group, the matter of the conduct of the engagement, the regulation of love-making is easily the primary concern, with consideration of elopement and quick marriages also of vital moment. Every one recognizes the engagement period as a highly artificial, cultural one, in which two persons who have found and chosen each other must for a time forego the natural fulfillment of their dreams and their desires, like runners who have labored to the top of the hill and

are withheld from running down. Yet an engagement period does not allow of standing still. It is possible to slip backward, or to go forward. To change the figure, like two heavenly bodies either they move gradually toward each other, lighting and warming each other, or they recede and draw away into distance and chill. Such constant movement with so much at stake is rarely perceived by young lovers who look upon the interval between betrothal and marriage merely as an enforced period of waiting. To keep the months of an engagement alive and vibrating with continuous new discoveries in the natures of each other is one of the achievements of an engagement period not to be missed.

Not only do the discoveries in each other—thoughts, ideas, plans, talents, diversions, hobbies—keep the currents moving within the engagements, but they relieve the stress and strain of sex tension which so often bring quarrels, tears, and unhappy bickerings, and tend to lessen the urgencies and desires for unlimited love-making. Love-making we all know is an essential and coveted privilege when a man and woman belong to each other. But it is an ornament, a decoration, rather than the thing itself—the dessert rather than the solid meal—we point out to our young people

when the subject comes flying to the front of the stage as it always does when the engagement period is under discussion. How much ornamentation, how much dessert may one have, they ask, and does a man respect a girl who gives or asks "too much", and does "too much" affect the later relationship?

In the case of older students, many of whom are engaged to be married, or have made their choice, I find a simple setting forth of the three psychological stages of the love impulse most absorbingly interesting to them as well as helpful in the guidance of their own conduct: the primary, or stage of light contacts, such as one associates with the young boys and girls in their explorative "passes" at each other; the secondary stage, or prolonged and more intense caressing, typical of older and mature lovers, both married and not married, in which there is a biological preparation for the third, or tertiary stage, expressed in coitus or the act of sexual union. These three stages will require a fairly detailed, carefully worded, simple setting forth as presented by writers of authoritative position. Yet the success of the discussion will depend upon the skill of the leader, who must measure her material to fit her students in both amount and texture.

Briefly summarizing, for the benefit of the counsellor: between the first and the second stage there is a fairly long corridor of safety and a ready escape. Every touch of hand or arm on shoulder or head in lap does not lead to desire for sexual union, as our parents used to indicate when they warned, "Never let a boy touch you," nor every kiss start a baby, as many of us believed in childhood. There is instead for most persons a fairly generous margin. But between the second and the third, the corridor is but a mere vestibule, and too readily crossed if personal desires are not forcibly set aside in the interest of personal ethics. Need one say more? Safety for those who are engaged to each other, as well as for those who are not, lies in keeping one's caresses well within the first stage, if distress of mind and body is not to result, for in all of us preparation, a physical and mental set toward anything, which is not carried through to its completion leaves one disturbed, thwarted, and unhappy. When such a breaking off is habitually made necessary, Nature takes on the pattern, and even in marriage free release may be, at first, difficult to carry out.

Quickly the inevitable query will arise: If distress arises and the habit of breaking off may be built up to interfere with the natural pattern,

then why not fulfill Nature's cycle as it was intended to be fulfilled? This question is not out of order, because it arises in every one's thoughts and sooner or later will demand an answer. It is not asked for effect or to be shocking. It is asked sincerely, and sincerely it must be answered.

The experience in itself, you point out, does not today sustain itself. Sexual union has come to be a symbol, much more than an attainment—an end in itself. It is the precious stone lying within the matrix, but it *requires* the matrix, the supporting substance, harder, more robust than itself, to surround it and protect it, that it may endure. Family life, a home, children, mutually shared occupations and interests—all supply this protection. Then, too, there are centuries of ethical, moral, and religious teachings which demand recognition within us, whether we will or no. What man or woman can compensate for a restless conscience?—for memories come back to haunt and taunt. One of the most frequent confessions in cases of marriage disharmony is the sentence, "We didn't wait." It is one of the spots which will not "out."

One of the advantages of a mixed class of boys and girls is the opportunity to bring all kinds of personal inter-sex experiences into the open. Afterward when an actual situation is faced—"Shall we

or shall we not?"—objective judgment may be difficult, but the discussion of this quiet impersonal hour together, with forty or fifty intelligent young minds giving their best thought, not to mention the concluding word of the counsellor, will produce a point of view not to be lightly set aside.

Some time ago the counsellor of a human relationships course received a letter which read, in substance, "You will not remember me, but I was one of the girls in your marriage study class. I have a husband now, and two children. A short time ago something happened which threatened our home. I couldn't trust my own thoughts. I couldn't trust my husband. Then I remembered our class, and ran up to the attic, found my old notebook and began to read. There it was, the answer, the answer we all worked out together, when our thoughts were clear, our brains steady."

Two serious and frequent decisions—elopements and war marriages (or hasty marriage for any reason)—call for seasoned thinking. We have known them to be as justified as any marriage duly entered into, but the flavor which surrounds both is fortuitous and sometimes questionable. In both the secret and the war marriage, some one is sacrificed. In the first it is, usually, the families of the young people, who feel hurt and cheated of paren-

tal privileges, while the new relationship which binds three families together starts out with an added handicap. In the war marriage, whatever the comfort and strengthening of morale which a marriage might bring to a young man going off to army service, he has taken on obligations which he is not able to fulfill, and leaves his bride neither maid, wife, nor widow, a difficult situation for any girl. It would be interesting to make a study of the war marriages of World Conflict I and determine how many are still happily intact.

As alternatives to the setting aside of traditional and respected custom, what has society, what has a counsellor to offer these alert, exacting, aggressive young people, many of whom in the stress of modern times, its uncertainties and disillusionments, are tempted to snatch at the passing moment and claim the momentary gain?

The answer will tax the wisest, and may still fail in wisdom. Aside from the restraining influence of (1) long inbred social codes and an understanding of (2) the psychological factors governing conduct of which we have just spoken, there is also (3) the innate pride in sex functioning fostered through the years by good sex teaching which now at young maturity cannot allow itself to be turned aside to any but legitimate uses. There are also (4)

the old release devices of sublimation in the arts and recreations, a bit more mature but similar in kind to those suggested for the younger adolescent, and last of all there is (5) a certain sustaining honor code in both men and women which is not willing to ask for sacrifice of any sort, preferring to wait and in the end gain all.

We have touched upon a few of the most difficult considerations which every human relationship counsellor will be called upon to discuss with her senior students either singly or en masse. Again we stress the value of an impersonal approach, a detachment of manner which must be supported by a detachment in thought, if we are to guide these young people, not to our way of thinking but to a free way of thinking which we have made possible by the presentation of all that we know to be best, most authoritative, most reliable, most reflective of human experience touching engagement and marriage situations, day by day.

MARRIAGE AND FAMILY LIFE

Sometimes by way of introduction to the discussion of marriage and family life, I read aloud part of the marriage covenant from the Episcopal Book of Common Prayer. "Dearly beloved, we are gath-

ered together here in the sight of God," through the remainder of the paragraph concluding with the pledge, "and hereto I plight thee my troth." Many of the students have never read the marriage ceremony, some have never heard it, and the beauty of it impresses every one.

For a short time we discuss the marriage vow, the meaning of the words, "love, honor, and cherish," the implications which they hold in their lovely abstractions. From them we slip over into the unwritten, the unspoken pledges which lie back of them—the sexual relationship, the maintenance of a home, the bearing of children—not that the religious vow on the one hand and the customs of mankind on the other entirely cover the subject of modern marriage, but they serve to crystallize the romance of marriage anticipation into substances of tangible and practical form and to build in a background of thinking against which to consider marriage of today. If there are representatives of religions using other marriage vows, they may be asked to contribute selections from them. In some such fashion we may develop a broad and sincere approach to this matter of marriage covenants, as well as religious tolerance and true fellowship in a country of many faiths.

The three unspoken pledges lying within all mar-

riage covenants of mankind we shall consider here briefly with the suggestion that they be developed in keeping with the time allotted, the requirements of the students, the equipment of the counsellor, and the resources of the community.

1. THE SEXUAL RELATIONSHIP

One of the benefits of an entire school sex education program is demonstrated at this point when the first of the obligations comes into consideration. From the very first grade, the boys and girls have witnessed family life among their pets—mating, the arrival of the baby animals, the care of them by father and mother. In the later grades, family life and mating have been developed with gradually increasing understanding and detail, so that the senior students come to the consideration of the personal sexual relationship with intelligence, emotional readiness. Should newcomers join the class who are unprepared, they must be made ready individually through conferences with the counsellors and carefully selected readings, with no one but the counsellors aware of the lack—for young people, as we know, are sensitive to their deficiencies in any and all aspects of the sexual life. Should the work in the senior class be

presented to a group of students without earlier study or preparation in the grades—and this is at the moment perhaps the most frequent situation—then a series of talks on reproduction similar to those in the junior high school should be offered at this juncture.

From seniors one may expect a wide range of questions bearing upon the marital relationship which will call for judgment and discretion as well as knowledge on the part of the leader, but never for personal feeling or expression of bias.

Would it be fair to marry on a friendship basis alone?

Is the act of mating just for the purpose of starting a baby?

How often would it occur otherwise?

If one has “done wrong” ought one to confess before marriage?

What is the “double standard”?

Could a husband tell if a girl had “done wrong”?

What ought a fellow to do if his girl deceived him?

Do you believe in physical examination before marriage?

How do you contract disease?

The last question should be answered simply and without elaboration, if it arises. Otherwise it

is left to the instructor in physical education and hygiene. Further questions touching upon the marital relationship may not be referred to others but must find their answers either in the class room where all may participate or, in certain instances where personal situations are involved, in later conference sessions.

Because so much of marital unhappiness in the past has been linked to the sexual relationship, obligation rests upon the counsellor to grant this subject its due place not only in the discussion but in the minds of her young students, that they may neither magnify nor minimize its great function and power in the stabilizing and sanctifying of marriage.

2. MAINTENANCE OF A HOME

The second of the unspoken vows—the maintenance of a home, points so directly to the domestic arts department of the school that we scarcely need touch upon it here. The selection of a home, its economic support, the contribution of its members, the advantages and disadvantages of a wife and mother with “outside” interests, the conservation of family health, both physical and mental, the rearing of children—all of these matters so vi-

tal to happy marriage and family well-being can be ably and fully brought to the human relationships class through the services of the household arts department.

As a starting point, one may use questions which the students have asked from time to time apropos of home-making.

Should one have a "nest egg" in the bank before marriage or could one depend upon the pay check?

How much does a couple need to live on?

Should you borrow from your family?

Would a wife's working affect her relationship with her husband?

How long could she work?

Is she entitled to her own wages?

There are also other economic aspects—the relative advantages of renting or owning one's home, of city or country and suburban living, of building and loan or life insurance savings, of installment buying or credit or cash, of independent dealers or chain stores. To these subjects the school can also contribute or draw for expert discussion upon the businessmen of the community who are always happy to talk with young people.

The purpose of the discussion from the economic standpoint is neither to curtail nor promote marriages among these young people who

are eager for the establishment of themselves in a home of their own, but to lay before them all of the major factors which must be considered in such a way as to enlist their intelligent thought and judgment. For the most part I have found young people willing and ready to wait and work toward the realization of their desires, except in family or national emergencies when they felt their whole future was threatened.

Yet no consideration of this modern household can afford to overlook the spirit which will preside over it. Just because it is mechanistic and assembled, so much the more it needs to look to its own heart. The open hearthstone as a fact is no more. Where in this country can one find the warm glowing family kitchen with chairs drawn up to the fire and slippers waiting? Yet as a symbol, the hearthstone with its hospitality, its warmth, its abundance must remain. Young people must be fortified against a sterile and unproductive life, must be inspired to fill their homes with some of the warm human qualities which characterized the home-working, home-abiding, home-loving men and women of the past.

Other questions will touch upon the personal relationship in marriage. Shall a husband and wife have secrets from each other? Should they con-

tinue to correspond with old steadies? What can one do about jealousy? Is a honeymoon practical? Are vacations together advisable? Need husband and wife follow the same recreational pursuits?

Considerable wisdom is required in guiding the discussions which these questions initiate. Most provocative of good thinking is the introduction of married life sketches which illustrate either the fulfillment or lack of fulfillment of this second obligation—the maintenance of a home. The material used can be gathered from one's own professional experiences or from good fiction. "Framing" or inventing stories to suit one's purposes is unprofessional, unconvincing, and likely to be accepted for the tinsel that it is. It is wiser that the stories shall not be gathered from the local community or touch the life of the students, although thinking and insight tend to suggest incidents and situations to them within their experience, and are sometimes offered spontaneously with considerable tact and caution—"I know a person who . . ."

I recall a recent incident at the close of a class in which we had been discussing tolerance in cases of divorce. One of the girls lingered to bring a message from one of the boys. "He wanted you to know that he feels better now about his father. He had been seeing everything from his mother's

point of view and condemning his father unheard. Now he sees the whole in balance."

Of course these discussions will be illuminating and helpful not only in terms of the future but in terms of contemporary family life. If there is a moment when a child may feel that he has become a man (or woman), it is when he can see his father and mother not as parents in relation to him but objectively as man and woman in relation to each other.

Whether the material offered to these young people is in the form of "true stories" or fictional plots, it should be presented with conscientious objectivity—a setting forth of the contributing factors in 1-2-3 narrative fashion, then a handing over to them of the evidence for their consideration and judgment. The keen perceptions, fairness, tolerance, insight shown by these eighteen-year-olds would surprise a judge presiding over a court of domestic relations. Always after their decisions, the story's real ending is divulged.

Last of all, a counsellor may be of great service when closing the discussions on marriage and family life if she will introduce to her students the resources of the community, after first having assured herself of their professional status and capabilities. Few young people know of the services

of these institutions—marriage counselling centers, maternal health clinics, child guidance institutes, libraries, churches, psychiatrists—but should be made familiar with them and their addresses and the procedure necessary to call upon them in time of need.

3. THE BEARING OF CHILDREN

The third of the unwritten laws inherent in marriage is the bearing of children, a subject which in any group of modern young people spontaneously calls for consideration of five major topics—voluntary parenthood (including contraception), the correction of sterility, prenatal care and anesthetics, hospital insurance, and child rearing. These are technical subjects and require so broad a field of preparation as well as constant reorientation in current changes and progress, judgment would suggest that this part of the program be supplemented with contributions from several specialists in the field of obstetrics, maternal health (birth control), child care and development. As in marriage counselling discussions, the speakers might arrange to hold their talks in their respective headquarters. Imagine the value of a visit to a maternity hospital, with its background of incubators,

baby respirators, delivery tables, oxygen tents, baths, to say nothing of the dozens of little patients sleeping and waking behind the glass partitions of the nursery! And the child welfare centers, with their milk stations, their daytime crèches, their nursery schools, their libraries and child guidance clinics! Nothing we have done for young people in the past—no talk of disease, of morals, of disgrace—nothing we have done to promote good living can compare in social value with visits to our public centers where the life of the country is being conserved through the welfare of the children and the education of their parents. A separate day can be allowed for each of these excursions, with plenty of time for questions and observations during the visit at the institution and plenty afterward for open discussion and organization of ideas.

Yet the scientific and professional resources of our modern way of life shall not obscure its spiritual values. Because voluntary parenthood is possible today, the greater rests the obligation of mates to use this freedom for the best interests of each other and the home they are building. The obligation of parenthood lies implicitly within the marriage vow. To set it aside must be a mutual decision, subject to renewal and change, for as the years go on, child hunger awakens and redirects

our thinking. At bottom, the requirements of men and women are essentially the same. They need each other, they need a home, and they need a family of children to fill it and carry on what they have begun.

Quite as essential as the knowledge of the latest medical findings in promotion of the physical welfare of children is knowledge of the best that is known of their emotional requirements. Many young mothers who would not think of muffling up their children in old-fashioned woollens muffle them up in maternal possessiveness, and others who take strict account of a baby's vitamin intake ignore symptoms of deficiency in the emotional life—do not know the value of vitamins called self-management, personal achievement, contemporary companionship, social acceptability, family harmony, affectional relationships. Boys as well as girls should have direct experience in the care and guidance of young children. A few weeks in a nursery school under the supervision of trained leaders offers one of the best opportunities for this experience. Later, back in the family relationships class, the incidents of the work can be evaluated in open discussion.

When the study in human relationships comes to an end, it closes not only its own year of work but

the work of the whole school in its program of sex education. In its preview of the future, it serves also as a review of the past, using for its structure material gathered along the way—the way up through twelve consecutive years from childhood to maturity. Family life was the dominant theme when the little first-graders petted and played with their ducks and rabbits. It was the dominant theme when the older boys built their hutches, coops and cages. It was the dominant theme in the last year of study on human relationships—a long, gradual but absorbing pageant of living beings working out their destiny, their welfare, and their happiness together according to an age-old plan.

It is difficult to measure the value of such a study. There are no examinations one may give, no records one may collect, no grade cards one may mark which could possibly indicate the growth which has taken place during the twelve years in a child's life through this study, for the growth of the spiritual forces is a quiet, silent, noiseless process. Yet the results are tangible, permanent, real, and not to be denied. They may be seen in any of these young people, in the directness of their glance, the serenity of their thoughts, the forthrightness of their speech, the trustworthiness of their conduct. Sex education is more than knowl-

edge. It is a way of life, a way of thinking and feeling, of growing and moving toward the accomplishment of one's sexual fulfillment in love, marriage, and parenthood.

CHAPTER X

TECHNIQUE IN SEX TEACHING

The maxim, "It isn't what you do but the way you do it," is never truer than in sex guidance and teaching. The use of a chart, the lending of a book, a phrase, a classroom door left open, an anecdote related can make the difference between survival or discontinuance of one's work.

It is not so much a matter of experience (though it is that, too, of course), for many workers have successfully felt their way step by step. It is rather a matter of feeling, of sensitiveness to the subject and the other person's trend of thinking and attitude of mind. A sex education speaker once said of another, "How does he *do* it! If I said what he says, I'd never be given a second chance. Is it pull or personality?"

It is neither, although personality counts. It is a sense of the fitness of things—so simple a thing, for example, as not asking a student to hang up before his classmates a medical chart which they

all suspect of having something embarrassing on it, or asking a teacher either, for that matter, who is likely to hang it upside down, to her later chagrin.

Tricky situations are legion and one must be ready for them. I recall a meeting of elementary school mothers at which I was asked to speak. By some chance the occasion had been turned into "Grandmother's Day," and I found myself facing a white-haired audience totally unprepared for my subject of sex education for the young child. Instantly the speech had to be scrapped and another worked out that grandmothers and great-grandmothers could take. No one can foresee all the situations which may arise in sex education work, but one must foresee the need for a ready adaptability, a sensitiveness to situations which must guide one like a sixth sense.

Although the unexpected is always happening, there are certain situations which are frequent, if not routine, and these one may be prepared to meet with a fair degree of certainty and reliability. Some of these procedures we have mentioned in the previous chapter discussions, others we have left until this final gathering together of hints and helps.

Shall we begin with the tools of our craft—

words? Every one knows the handicap of old terms for changed concepts, old bottles for new wine, and the urgency to find others which are suitable and which carry with them some indication of their changed significance.

There used to be insane asylums, filled with inmates who had "gone crazy." Today, thanks to mental hygiene and modern psychiatry, there are instead psychopathic hospitals ministering to patients who are mentally ill. How revealing and how comforting is the difference lying within these two sentences!

So with sex education work one abandons the terms, phrases, words which belong to past thinking and adopts those which most clearly and effectively give expression to present-day concepts.

There is the king-word itself, "Sex," weighted with all the bias and calumny of centuries. It is likely to clamp ball and chain upon any movement from the start, a curt disagreeable little word in its own right, like all words ending in "x"—ax, tax, lax. Yet how difficult it is to replace! Two things we can do about this bothersome word. We can use it sparingly, unlike the speaker who tossed off thirty-eight "sexes" in twenty minutes to an audience of young people. And instead of using it alone we can combine it with other nouns as in

“sex teaching,” “sex impulses,” “sex guidance,” “sex education.”

Another word-lack exists in connection with the person who carries on the work of sex education, because his duties are so diverse. In the classroom he is a teacher, in the guidance center he is a counsellor, in relation to the whole program he is a co-ordinator, for he plans and unifies the work, calls upon the resources of the school, secures speakers, and keeps parents and community interested and cooperative. I suggest that each school choose its own term, the one best fitted to the local situation.

In the upper grades where the program has crystallized into a definite entity, a name for the study would give significance and prestige. “Human Relationships,” “Family Living,” “Preparation for Marriage” are all appropriate for a year’s or a semester’s course of study.

Titles are important. Occasionally their choice has been a definite hindrance to the work they were intended to promote. Too late students have awakened to a lost opportunity. One very fine course masqueraded under the prosaic title, “Sanitation and Health.” Who could suspect romance under that guise? Another course functioned under the title “Social Hygiene,” and a third was called “Problems of the Family.” Sanitation and Health

sounds like typhoid fever and inoculations, Social Hygiene today more than ever suggests venereal disease control, Family Problems could mean anything from getting the grass mowed to feeding the baby. Why problem, anyway? Certainly family life should be represented by a symbol more inspiring than the word "problem"!

Aside from names and title, there are any number of commonly used terms not suitable for use in sex education work and by a sex education leader. They are evasive when they should be forthright and direct, or they are condemnatory and superior when they should be unemotional and uncensorious. There is about-to-become-a-mother or going-to-have-a-baby—admissible, colloquially, but much better replaced by the simple word *pregnant*. There is coming-into-the-world, used in place of *birth* or *being born*, and having-her-baby instead of *delivery*. The use of the words mauling and pawing for love-making, passion for sex response or stimulation, infatuation for temporary attraction, marks one as out of step with the true concepts of present-day sex teaching, whereas such phrases as dirty-minded, gutter-talk, or filthy used in place of indecent or vulgar are almost as offensive as the words which they stigmatize.

Not only words but phrases must be set aside—

brute passions, animal instincts, uncontrollable desires—which are not in harmony with accepted concepts governing sex education today. We may not beat one drum and follow another flag.

Words and phrases shall be not only interpretive, but they must be professional. One need not speak technically always, but one should speak professionally. It would be unnecessary, for example, to use “mammary glands” except in explanation of the word mammal or mamma, but it would be silly for a teacher of biology to use the word bust, like a dressmaker, when she meant breasts, to refer to “bags and tits” of an animal instead of udders and teats. During the first stages of pregnancy one speaks of the embryo, later of the baby, seldom of the fetus or the unborn child. Male and female are always dignified in reference to traits and to animals, but otherwise seldom acceptable in reference to human beings, especially girls, who do not like to be called females. Menstruation is not a girl’s sick period, visitor, grandmother, or curse. One’s buttocks are not his rear, sit-down, seat, bottom, or fanny.

Young people and children are observant and appreciative of dignified and fitting speech, quickly absorb it and eventually adopt it for their own. Nobody wants them to speak like bald-headed

sages before their time. Whimsy always enlivens speech. But crude and rude speech cannot be eliminated unless there is an available pattern at hand. Vulgarity of sex expression is of diverse origin, but some of it we know can be laid to a faulty and impoverished example.

Last of all in this matter of technical diction, one speaks esthetically, which is not to be mistaken for sentimentally. One may refer to a woman's figure, a man's physique. One would not speak of her shape or his body, not because body is not a fine old Anglo-Saxon word but because it has so long been decapitated as something apart from mind and spirit. I like to accustom my students to thinking of mind and body together, a united entity, and to speak of them together—me, myself, he, himself.

Because one is an exponent of a progressive kind of work, one has the more reason for good judgment and conservatism in carrying it out. Often a situation or need for a phrase may arise, legitimate in itself, but questionable because of the audience—the presence of conservative persons, elderly people, or men and women together. One doesn't go blundering through just to prove oneself true to one's colors, or to make sure that one practises what one preaches. One tempers

one's speech to the shorn lamb. It is the novice, the beginner who goes about "showing the world" and shocking people.

In sex education, a major offense is crudeness, coarseness, in violation of the feelings of others still sensitive because of the teachings of their youth. In sex education as in medicine one may say anything and everything if one will keep one's tools in order, select them carefully, use them skilfully, with due consideration for (1) prevailing concepts, (2) professional standards, (3) rhetorical usage, and (4) esthetic feeling.

HUMOR

Sex teaching is still so uncertain an art, and holds so many possibilities of danger, one hesitates to recommend the addition to it of a flavor of humor. Yet that is what I should like to do. A touch of whimsy here and there along the way does much to keep the whole tenor of the work on an even keel, makes it human. And if now and then something really funny happens or is said and everybody laughs, well—laugh too, why not? It's good for the nerves and good for fellowship.

Two things one does not do. One never tells an off-color story. A funny story, yes. There are heaps

of funny stories which serve as excellent illustrative material. Strangely enough, risqué stories are so rare in connection with sex education work it is almost as though they did not exist. The other thing one must do with great care, if at all, is to introduce humor into the first sessions with a new group of students, that is, sex humor. No matter how legitimate, it would be out of place. It may come later, but not when one is establishing one's position with a group of young people on this subject. Whatever their outward air—light, sophisticated, scornful, eager, silly—inwardly they are serious, deeply interested, sometimes even religious in their attitude. One must meet sincerity and seriousness with sincerity and seriousness. One may not be outdone at one's own game. The lighter touch can enter gradually when confidence and understanding have been established.

It is almost as hazardous to recommend a tinge of good old-fashioned sentiment as it is to recommend a dash of humor. Yet sentiment and, yes, even sentimentality make the stuff man lives by. They must, if he is not to become as withered and brittle as a dried oak leaf. Yet we are afraid of sentiment, of feeling, of emotion, in the classroom. We read the most soul-stirring and moving of dramas without a thrill or a shout or a gasp or a

tear. No wonder we fail to reach into the recesses, the warm tingling recesses of young hearts and minds. No wonder they look upon us as something near subhuman—"men and women and teachers."

Sex education is a humanizing experience. It opens up the sluice gates and lets the revivifying waters through. It makes men of men and women of women, and helps one lose one's classroom pallor.

THE SETTING

The setting for the program is everywhere—outside, inside, the wide world. But for the more formal aspects it is in the regular classroom, with the members seated together against their familiar and habitual background. Any massing in great numbers, thrilling as it is to a speaker, creates an artificial situation, produces tension and a loss of rapport between him and his audience.

Auditoriums, lunch and music rooms, libraries, lounges, are too distracting. Stage curtains and balconies are convenient places for teasing comrades to hide, dishes clatter, cooking odors whet the appetite, demand for books causes interruptions, and deep chairs and couches invite lounging and do away with a certain dignity which must be kept intact from the beginning to the end. Ideally

I should choose the out-of-doors, the wide open spaces far from the madding hordes of the curious. But one may not always choose. So we specify: a smallish but not crowded room provided with a blackboard for the writing down of new words and the sketching of diagrams, with inaccessible windows and a solid door without glass for the exclusion of inquisitive passers-by. Usually I do not allow friends to sit together in the same seat, though I do allow them to sit in the same neighborhood and make occasional remarks to each other. Very often when charts, books, pictures, or exhibits of various sorts are used as illustrative material I have encouraged a breaking up into groups and "gathering round," which promotes a feeling of informality and good fellowship.

VISITORS

It is inevitable that there shall be visitors. In a summer session which I taught, at almost no period was I alone with my class, at no time were we able to be just ourselves. Opinions in regard to sex teaching are too diverse, motives for attendance still too mixed for an easy introduction of a new and unknown element into a class of this nature. In an effort to meet the situation I have tried seat-

ing visitors everywhere. I have placed them in front and placed them in the rear. I have let them be "talky" and have kept them silent. Yet they always ruffled the face of the waters. Still we may not undervalue their service to us, for often they are the life-line out to the community.

In the grades where sex teaching is incidental and diffused throughout all phases of a day's activities, visitors are much less disturbing. The children are not self-conscious and have learned to take visitors for granted, to like them in fact. In high school the situation is different. There is much self-consciousness which must be borne in mind, though to a greater degree in the junior than in the senior school. With visitors in the room the children close down, refuse to participate, and in some cases actually suffer. The solution seems to be a guest day at the opening of the course when the subject matter is largely introductory in character, something in the nature of a preview, which will be satisfying to parents and not disturbing to their sons and daughters.

INTRODUCTORY REMARKS

Introductions are strategic affairs. They set the tone of the whole course—a wrong note and the

whole thing goes wrong. Some time ago a genial gentleman came up to speak to me after a talk I had given to his college students. "I was led to recall," he said, "my own initiation into this subject some twenty years ago, at freshman lectures. When we had all assembled, the instructor walked over to the door, locked it, pocketed the key, and then glowering at us said, 'Now I've got you and I defy any of you to laugh, or titter!'" But of course from that moment, he didn't have them—they were irrevocably lost to him and anything he had to say.

How uninspired are the usual admonitory remarks made by a principal to his student body: "Boys and girls, our speaker who is a very busy person with many demands on his time, has kindly consented to come and speak to us this morning. I hope you will give him your courteous attention."

"Oh, please—" your heart calls out silently in protest. "Don't make them think I am only busy and kind. As for attention giving—or getting—that is my part." One thing a speaker must remember: if his audience is restless, whether it is a student audience or an adult group—the difficulty is not theirs, but his own. Either he is not being heard, or he is not giving them what they can use. A rest-

less audience can be either a bored audience or a dissenting audience. In one instance he steps up his tempo, in the other he slows it down, makes clear his position.

The admonitory type of introduction to a student audience is usually accompanied by another more serious handicap in the form of a corps of teachers detailed to the auditorium to keep order—chosen, moreover, not so much for their interest in the subject as because they happen to have a free period. A new speaker in a school acquiesces in the arrangement, sure that a few minutes after the talk is under way the guardians of the peace will slip away one by one, or stay to listen. For as one of them said, long ago, “I came to scoff but I remained to pray.”

The best introduction that can be given a speaker (and one which I have gratefully received many times from my host principals in the schools I have visited) is the simple straightforward statement of his vocation—doctor, lawyer, merchant; his affiliations—college, army, industry; and his name. An experienced speaker desires neither elaborate build-up nor entreaties in his behalf. They both “fidget” him and increase his difficulties. All he desires is his audience and permission to go ahead.

When one isn't a guest speaker, but taking over the work in one's own school, there are not likely to be introductions, or one makes one's own. Usually I just write my name on the blackboard and say, "This is by way of getting acquainted. I couldn't bear to have you refer to me as 'that woman'—and please do speak to me when we meet on the street." Or I tell the story of a very shy professor who when he faced a new group of young women students wrote on the board, "I am Tom Bradley and not the least bit afraid of you."

APPROACH TO THE SUBJECT

Introductions over, the first hurdle is passed and the second is at hand in the form of approach to the subject. Just where does one tap the melon? If the subject matter is based on current age interests, the point of entrance is influenced by current environmental events—an item in the morning paper, a neighborhood happening. Let us say you are planning your series on reproduction for a junior high school group. On the way to school you notice a baby iron lung in a drug store window. Quickly you are inside the store asking questions. "Is that infant respirator in the window to be used only for sick babies with pulmonary difficul-

ties or for new-born babies at birth when respiratory activity begins?" "For both," you are told, and in a few minutes you are in possession of all you need for the most fascinating story to initiate the reproductive talks with your seventh-grade boys or girls. "No more old-time slapping of babies on their backs and swinging them by their heels to fill their little laggard lungs," you tell them.

From there one may go on and tell all that the children want to know about the mechanics of birth before starting at the beginning of embryonic life, to fill in the preceding nine months. Always one bears in mind the preparation which the children have or have not had. In an all-school program such as we have been discussing, basic understanding of major reproductive processes has been acquired, and admits of this unchronological approach.

One of the arts in sex teaching is to begin at any point of current interest and, guided not by logic but by the children's collective minds, create in the end with them, and for them a unified and satisfactory whole. Those who have been used to a chronological and evolutionary approach to biology will have difficulty at first in following this informal method, but one must admit it is a natural way of learning and one upon which most of

our permanent mental equipment has been built up.

If one of the arts of sex teaching is a spontaneous current-interest-motivated approach to a subject, another is the use of reticence, reticence with clarity, that is clarity with incompleteness. In an old Barnes reader of my childhood, there was a mystery story with the legend, "A word to the wise is sufficient." While we may not consider children "wise" in regard to sexual knowledge (even though we often say they are), they have a considerable accumulation of miscellaneous information which needs but a few well-chosen bits here and there to make an intelligible whole. Every teacher knows that she may stop short of the fullest explanation of a given process, knowing when the subject comes up again, behold, the student has brought it to a logical and satisfactory conclusion. Perhaps it was achieved by a putting of two and two together, perhaps by a talk at home with father and mother, perhaps even by a little session between the class members. Whatever the manner of the doing, he has experienced the joy of mental discovery, has laid hold of the storehouse of his mind and brought forth an orderly structure of knowledge, all his own.

But if one is not an artist, and has not yet mas-

tered the art of clarity with reticence, then one must watch sharply, for the unforgivable sin is to beat about the bush, to back down and give rise once more to the discouraging cry, "It's the same old thing. Nobody will come straight out and tell you what you want to know. They're all afraid!"

CLASSROOM STUDENTS

A word must be said of the students themselves and of the part they play in classroom work. If there has been no previous sex education in the school, the first sessions may be marked by considerable tension—giggling, whispering, glancing at each other. Usually one need take no notice, but quietly begin to talk, to tell the introductory story dramatically, arrestingly—a story worth the telling. In a moment it will begin to take hold. Some one will "shush" somebody else. Giggling, restlessness will quiet down and will stay quieted down, so long as one gives these young people what they are eager to receive.

Occasionally in a class of children who have had little preparation for the open discussion of sex subjects, a boy or girl may become faint. It is not the subject matter itself which brings about the shock, but one of two other situations—either

a too crude or inexpert handling of it, or the sudden impact of it upon a mind made super-sensitive by earlier adverse conditioning. Usually the student leaves the room but is back again in a few minutes good as new and eager to proceed. Although we never require fainters to continue, we are always happy that they do, for we feel sure that they will soon become desensitized and started on their way to a more balanced emotional attitude. If they do not return, we try tactfully to determine the cause of the inner disturbance. One girl, I found, didn't want babies and didn't want to hear about them. Too many children had ruined her mother's life, she said.

THE QUESTION PERIOD

Most of all, children enjoy the question and answer period. Boys, I find, are better questioners than girls. They ask more questions, ask them more directly, and ask them verbally more frequently than girls. Questions asked by the class form a reliable indication of their interest, their present thinking, and also of their past equipment or store of knowledge, as detected by a vocabulary not acquired in the class instruction.

Strangely enough, so trifling a thing as supply-

ing the students with paper slips for questions, instead of requiring them to tear them from their notebooks, influences the number of questions asked. As the slips are passed, usually at the end of the hour, I suggest that they be returned unsigned, but with the grade and number of the class—Physiology 7A—adding that the wording of a question is not important because I usually restate it for simplicity's sake. The restating gives encouragement to a child who feels he does not know how to phrase the question properly, and lessens the possibility of identification which must always be an active responsibility on the part of the teacher.

Often a question is asked which is too personal in character to answer before a class. In such an instance, I lay it aside and suggest that those whose questions were not answered might stop at the desk on the way out or come to see me later. "Every question," one assures a class, "is legitimate if it is asked sincerely," so every question must have its answer, if not at the time of asking, then later.

There is an etiquette about these question slips. Even though they are unsigned, they must be guarded as a trust, and not left at school, thrown

into the waste basket, or shared with another—not with parents or teachers or interested friends. Neither does one seek to identify the questioner. Occasionally, very rarely—so rarely it comes as a shock—a knowingly vulgar question or remark is handed in. This, too, goes without scrutiny, or attempt at identification. Wouldn't one rather not know the writer? One of the strongest reasons I can give for my insistence upon the beneficial effect of sex teaching on the emotional life of boys and girls is the fact that among the thousands of papers placed upon my desk from children representing all types and degrees of neglect and worse than neglect of their sex needs, I can count on one hand those questions of which I have been ashamed. Many of the questions have been crude, the wording has been ill-chosen, vulgar, sometimes even sordid, but rarely ever consciously insulting. Yet among these same boys and girls are those who have been defacing basement walls, toilets, and public property without compunction. Can you explain it? Only through the healing found in a new sex knowledge which opens up new feelings and sets them to work in satisfying ways.

ACTIVITIES

Sex teaching, in common with other teaching, is unprofitable when limited to verbal expression. It requires translation into daily life situations—projects, excursions, researches, programs.

One of the frequent queries of adults touches upon the tendency of children to transfer thought into action. "If I do tell him, how do I know he won't go and try it out in some way?" they ask. He's not likely to, we assure them, if his instruction has been supplemented with opportunities to put his new-found knowledge into concrete expression in some legitimate and creative way, as suggested in Chapter V. And certainly no teacher will lack illustrative biological material once the children know her needs. Bugs, animal embryos, eggs, frogs, mice, snails, rabbits will rain down from everywhere, and when they do the obligation rests upon her to accept them and use them with accuracy and fearlessness—no running away, even if one of the rabbits produces babies on the spot. One must know one's stuff when steering children through their first laboratory experiences.

Social laboratories are quite as valuable as biological ones when senior boys and girls of the human relationships class act in the capacity of

big brothers and sisters, as suggested in Chapter VIII. As for the arts, domestic and creative, they offer the perfect channel for the liberation of hearts when boys and girls make sandwiches side by side or play opposite each other in a current comedy. It is in these first-hand encounters when barriers are down and not only Boy Meets Girl but Student Meets Teacher as a human being that our work begins to sound in our ears and we know whether we are in tune with boys and girls as they are.

BOOKS AND READINGS

We must not close these suggestions on ways to go about sex and family life education without a word in regard to the use and distribution of reading materials. Books are a major medium of thought and, like words, are the tools of our craft. Because they are tools they must be carefully chosen, and the one who wields them must be a master craftsman who understands their use.

We all know there is a scarcity of just the sort of books which we should like in this field of reading, although many satisfying new ones are making their way to the library shelves. Among the older books were those whose tone—sentimental or moralizing or didactic or horrifying—did not recom-

mend itself to young people, and these books are better withdrawn from circulation than kept in use, for they teach a decadent and confusing philosophy.

To be acceptable to a young person, a book should be of the same age level as his other reading, straightforward in style without technical encumbrances, never babyish, condescending, or obviously censored for juvenile use.

From early adolescence, reading is not the measured and circumscribed affair that it is in early childhood. As soon as boys and girls begin to read the newspapers and magazines such as "Life," "Time," "Science News Letter," and other periodicals, they are beyond the limits of "age levels." Interest in the subject matter carries them forward even when the reading is difficult. Sex education books, especially, should hold promise of value beyond the moment in a contribution which is not exhausted with a first reading, but is something to return to and find rewarding as the days go on. In tone, books should be friendly, warm, and entirely human.

If there is a tendency among writers of sex education books for children, it is that they have been too simple, too lacking in literary merit and human interest. My objection to the use of pamphlets,

so frequent in sex education work, is that they are sterile of everything else but the lesson to be learned, are skeletons without beauty of form and contour. Simplicity and readability are essential, but stark unadorned facts without esthetic feeling are undesirable. It is perhaps appropriate to mention that those books and pamphlets which have observed these essentials are those which have been the most beloved and enduring.

Schools differ in their distribution of books. In the upper grades of high school, sex and family life education books can well be housed within the department in which they are most used. I recall an attractive reading nook in one home economics department with bookcases, table, chairs, where the students of that department could gather and read at leisure and in comfort. One physical education department fitted up a little retreat just off the director's office. If there is a guidance center or personnel headquarters in the school, it might give shelter to this special collection.

Yet a special collection is not the ideal arrangement. These books should take their places with other books on the open shelves where they would be accessible to all students. In many schools this achievement is already an accomplished fact, with no deterring criticism. But in other schools, espe-

cially in those of small and conservative communities, such freedom would not be understood. The reserve book shelf is possibly the answer under those conditions. It is a rule among libraries to withdraw from circulation books used in connection with current courses of study and restrict their use to the library rooms. Applied to sex education this measure will not only serve the students of the current courses in the school, but forestall criticism and render the books readily available to every one.

As for lock and key, some books seem to be more tempting than others, and sex education reading belongs in that class. But in a school, especially a school which has built up a feeling of naturalness and acceptability toward matters of sexual significance, there should be no need of especially guarding books of this nature.

Sometimes one might be inclined to think, from the attitude of one or another of these boys and girls that "they don't care to learn anything—they just read for the thrill." Yet the manner may be deceptive. Frequently there is a real need underneath which a friendly word or the recommendation of a book may help to meet. Often it takes real courage for a young person even to be seen reading a book of this type. They are the ones we wish most to reach.

Among the younger children, reading may be more diverse and general in theme, including nature and animal stories as well as the specifically sex education books. All of these the teacher may read aloud chapter by chapter and use as the starting point of discussions, illustrative stories, and informal talks.

More and more we are coming to recognize the constructive value for sex and family life education in non-sexual literature, in such books as Marjorie Kinnan Rawlings' "The Yearling," in Kipling's "Jungle Stories," in love stories such as LaFarge's "Laughing Boy," in pictures of family life such as Bess Streeter Aldrich's "The Song of Years" or Maristan Chapman's "Homeplace," and O'Hara's "My Friend Flicka." Sex education has been too long divorced from literature and drama in both form and substance. We need to call upon more of the arts to make it live and to link it more closely with the world of man as well as the world of reality.

CHAPTER XI

THE COUNSELLING CENTER

One of the greatest services a sex education program can offer is a counselling center—a place where parents, students, teachers may go to work out their collective undertakings or talk over their individual perplexities. Rightly conducted, such a center acts as a functioning organ, a pulsing heart which supplies the whole school body with sustaining power and strength, using for its nourishment all the various resources of the school—academic, social, vocational, recreative.

A counselling center should be a service agency for one and all—for the school's most buoyant teacher as well as the school's most downcast delinquent, and for all the rank and file between. But in general, its functions today, perhaps because of the limitations of time and personnel, have tended toward two main channels of work—vocational guidance and personal adjustment of students in difficulty. Reference material on the first of these functions fills the library shelves to

capacity, while on the second much remains to be written.

One of the first uses of a counselling center would be its service to students who feel that they would like to talk over with some one their own special emotional and social needs, or to discuss some topic too intimate to enter upon in open class discussion. Broader still would be its service to the fostering of social and recreational activities which interlock closely with the sex education program. It would even permit the informal dropping in to talk, which young people so enjoy, and the seeking of advice in such day-by-day affairs as how to tell a best friend tactfully her chief drawback, or get oneself out of a hopeless situation, or how to write a letter to a boy in service.

For this personal guidance of young people, whether they come individually or in groups, whether they come voluntarily or are sent by school authorities, the counselling center should be a sanctuary, a place of freedom and release, not a place of judgment and discipline. This is a difficult accomplishment. By tradition teachers are inclined to be conformists and students non-conformists. Counsellors must be neither. They must be neutral, as neutral as a sworn jury, ready to do their duty by both state and individual.

To maintain such neutrality, a counsellor does well to be divorced from the academic side of school life, freed of report cards, responsibility about grades, school attendance and progress, home rooms and general school management. She must know of all these things, but she should not be their agent or their representative. How can she be and remain impartial, detached, a refuge to whom a student may go in times of stress with the feeling that he is to have a four-square deal, that she is to be *his* counsellor and that his welfare is to be her first concern—a true democracy with the individual before the state?

Years ago I discovered the value of a counsellor's detachment from officialdom when I was working with juvenile court charges and unadjusted children from the schools. They were silent, closed in, on the defensive, until I explained that I was an outsider, a free lance, just a person who was a friend of boys and girls. At once the barrier dropped, for my loyalties were not held by the powers that be. The children felt assured of fair play.

THE SETTING

The setting for sex counselling is even more important than the setting for sex teaching. It should

be a cheerful but secluded room, not subject to interruptions, and off the main center of school activities and between-class traffic. Often to avoid publicity as well as to escape a dreary office, I have met young people in my own living room where, removed from the scene of conflict and among more esthetic surroundings, tension could give way and confidence be more readily established. In a home setting, a child can become your guest, not a culprit, and you his hostess, not his judge.

Setting a young client at his ease is a talent, a talent which rests in one's own abilities to catch a child's mood and temperament. Some boys and girls like to be entertained, shown an interesting paper weight or new electrical gadget, anything to give them a respite from the point at issue. Others are too jittery, are in torture, want to get right down to business and have it over with. There is no rule of thumb about it. One must be adaptable to each individual situation.

As for the gaining of confidence and the establishing of rapport between a counsellor and her client, that is accomplished by what she shows herself to be through her words, her acts, through the build-up which has come about through her work with other students. Young people are keen readers of human nature. They know where they

can put their trust. No amount of conscious technique or strategy or force or maneuvering will establish confidence between oneself and a boy or girl unless one is confidence-worthy.

First of all you must believe in a person before he believes in you. A counsellor need not be a "softie" or gullible or "easy," but she must believe in young people, in their motives, their ideals, their desires for right living, no matter what the outward evidence against them may be. She must remember her own childhood with all its confusions, regrets, bewilderments, resentments, must be able to interpret silences, sullennesses, revolt, anger, defiance, must remain at all times under all situations an incorruptible optimist. Yet so often those in charge of guidance work are not believers in children, have no real knowledge of child nature. They sit behind their desks like judges at the bar to pronounce sentence—yet not so fairly, for they make quick adverse judgments, establish decisions before the boys and girls have a chance to state their case, suspect them of trickery and use trickery with them. It is a contest of wits.

A counsellor tells me, appreciatively, for she is an extremely intelligent woman, of how one of her young students recently turned on her and made her sit through two sessions while she heard

what youth thought of counsellors. "You people don't know anything. You aren't in a position to do your job. What do you know about us—not a thing! Most of the time we are two jumps ahead of you. This time I got caught. Now that I have, and you know, what are you going to do about it?" In this instance, something constructive was done, because the counsellor was a woman of heart and big enough to accept this indictment against her profession without malice.

Sometimes earlier betrayal of confidence, suspicion, and lack of fair play make children distrustful without cause of every one, even their warmest supporters. They are used to having their word doubted. They are used to hearing, "Now don't try to get out of it," or "Don't make it worse by lying." Yet defensive untruth is often their only weapon against us, and commonly we force them to use it when we place their backs to the wall and demand a confession. "Did you do this thing?" Who in self-defense and fright wouldn't say "No!" A child will tell the truth when we make it possible for him to—when, that is, we trust him. We need not always believe in his innocence, but we must believe in *him*.

We lose our young clients, too, when we criticize or condemn their parents, when we speak of

their mothers as "nagging," "weak," or "a drag on any family of children." They may have suffered at the hands of their parents, but they will be loyal to them, at least through childhood, and you as their counsellor must let them be. For this is to be remembered: whenever you destroy a parent, injure the child-parent relationship, you have taken away something you cannot replace. There are situations in which it may seem wise to separate children from their parents, but even so the affectional relationship must be preserved. It is a necessary part of the horizon of childhood and youth. With this thought in mind, with the intent to hold together, to keep intact, to build rather than to destroy, we may move toward the conduct of the interview.

THE INTERVIEW

Guidance interviews under the best of conditions are difficult, the opening interview most difficult of all. And of course the first move belongs to the counsellor.

"Hello, Tom, how are you?" Perhaps you hold out a hand as a gesture of friendliness (if his is damp and cold it tells you something of the inner turmoil beneath). "I don't believe I've seen you

since I taught you in the fourth grade. Oh yes I have—you won a prize or something in a contest in junior high school . . .” (You say something commendable, at all events, to help build up the ego.) “And now, let me see, you’re a sophomore, and things are in a bit of a tangle, not going very smoothly. I’m sure they will all come out right, Tom,” (this for reassurance, while you watch the cheek muscles). “Suppose I give you my understanding of the situation, and if I’m misinformed, you tell me.” (This gives promise of fair play and bids for cooperation.)

In some such friendly fashion the counsellor opens the interview and gets under way, though if as sometimes happens a child breaks through and takes over, by all means he should be allowed to continue freely, uninterruptedly as long as he has something to say. Or if he breaks in after you have started on an exposition and exclaims, “I don’t know what you mean,” or “I don’t know what you’re talking about,” then you must slow down, not with the thought, “He knows, all right—he’s just trying to stall,” but hopefully, with the thought, “Careful here, perhaps there’s a mistake after all.”

I have seldom known children to swing off at first and take the initiative, though I have had

adult clients who talked uninterruptedly for three or four hours in review of some critical family relationship. Children are cautious. They bide their time, and usually keep silent. In taking the initiative, whether with children under discipline and investigation, or with those who have come spontaneously for assistance in clearing up some social or biological question, a counsellor must refrain from prying, probing, and soundings. It is ours to give and give generously before we receive, or expect to receive from them. You do not say, "How did you happen to get into this mess?" or "Didn't you know it was wrong?" or "Who else was with you and had a part in it?" This sort of thing leads backward, not forward to a solution. Probing and questionings are also to be avoided in the case of the uninformed child whom you are coaching in private so that she may catch up with her more knowledgeable classmates. You do not say, "How much has your mother explained to you?" "What have you learned from the other girls? You must have talked about these things—girls do." Don't treat her as though she were a baby. Start setting her straight, but feel your way as you go along lest you go too fast and overload.

Sex delinquents or those who are involved in serious misdemeanors can take very little at first

from any one. They cannot bear even to have the vital subject mentioned, much less hear it imaged in so many words. One's approach must be softened by simply a tacit understanding of the situation at hand, or one must leave the investigation of contributory factors for the time being and focus one's energies on meeting the present critical need. "What would you personally like to do, Babs? Go right on and finish out your school year? Or change into another school? Or go out to visit Aunt Ellen for a month or two? I think we could arrange any of these things." This is what I said to a ten-year-old in a heartbreaking difficulty. We said not a word about the occurrence which made the decision a necessity. She chose to return to her school. Later the conditions which led to the difficulty were taken care of.

When one gives a decision of this sort to a child, one must offer it in all honesty and use one's influence to create a situation which will make the choice a success. In this case I bespoke the friendship of established girls who were the pace-setters to lesser girls, and in this fashion made unlikely any public ostracism or withdrawal.

As in the case of a sick man whose general health must be built up before he can sustain a surgical operation, a child may need to be healed of tem-

porary wounds before permanent rehabilitation can take place. Sometimes the simple first aids are all that is necessary. Even in those instances in which lack of good sound sex instruction and biological knowledge seems to have been the contributing cause of the misconduct, sex teaching should, I feel, be deferred until the storm is over and the child is back in the routine of life. Biological teaching should not be administered as an immediate therapeutic measure. In a time of emotional stress it is likely to fail in its purpose and may establish unfavorable associations not compatible with desirable sexual development.

A miscellaneous lot of other details weigh in the art of successful counselling, such things as records, testimony of other persons, letters, notes, personal belongings—things which under the law carry such terrifying words as “incriminating evidence,” “exhibits,” etc.

More and more as guidance and personnel work progresses, we have allowed ourselves in schools and social agencies to pile up extensive records and case histories. Many times the history for the files becomes of more consequence than the boy or girl whose troubles it records. Often I have seen a record judged technically excellent while the child's situation remained unchanged.

To every client I have ever served, the awareness of a written account of his personal affairs has been a real handicap. He feels himself, as he says, a "guinea pig." Or he feels himself numbered, finger-printed, and registered as a rogue in a gallery. If we must have records, and they do have value when they are well kept, let us keep them out of sight and let no vestige of them come to mar the relationship with the students either in an interview or at any other time. Past is past to youth, and he suffers under the thought of his mistakes, particularly when they rise like a monument before him in the modern file.

Then too, accumulative files are like medicine cabinets. They indicate the ills of another day but have little value in treating the ills of the present—for if the medication had been what it should have been, there would have been no continued illness. With files at our command, we run back through the years catching up this and that item to influence our thinking. "See," we say, "he's always been a problem." Perhaps if we closed our files and approached a boy or girl with an unbiased mind, we might find he was neither a problem nor a recidivist. We might find him just a child who has not been able to get into his stride. Recently a client of mine, a boy of eighteen, has been threat-

ened with the state reform school on the strength of his third offense against girls, but neither the first nor the second charge was proved, and according to the record his guilt was doubtful. Still the record itself, not the evidence in the record, condemned him and made him liable to imprisonment as a repeater. Valuable as records are, they are awesome instruments for which each individual recorder must make himself personally responsible. If records are to assist us and assist our clients, they must be correct and not pass errors along. Each successive worker should record her findings independently. Later there may a pooling of results. Physicians and hospitals work on this basis of independent case histories and run no risk of building up a wrong diagnosis.

Even the taking of records is disturbing. Any well-trained counsellor can school herself to recall the essentials of an interview if she will set herself to it. Occasionally a date or name may need to be quietly jotted down on a telephone pad, but there should be no continued record-taking, no observed writing.

Another caution brings us to a great mass of tangibles known as evidence, the objects which we place before a student with a conclusive gesture, perhaps, "There! explain that if you can." It may

be an objectionable note, a sketch, a cheap magazine, a copy of an off-color verse, a postcard, or even more serious evidence of misdirected sex interest.

What hundreds of these, generation after generation, have found their way into teachers' desk drawers! "Dick, what have you got there?" "Nothing, just a book." "It doesn't look like 'just' a book to me. Bring it here!" "You wouldn't care for it, Miss Lathrop." "Bring it here!"

So we confiscate this property. It isn't ours. Why do we want it? We know it isn't decent, yet we read it. That is what Dick did. We save it, keep it in our desk. That is what Dick did. We show it to our friends and laugh over it. That, too, is just what Dick did.

If our sex curiosity gets the better of us to this extent then we forfeit any right to censure others. Often our curiosity sends us further—we not only read the trophies but if we do not understand them we ask the children what they mean. What does this word and this word mean? It doesn't matter what they mean, does it? What matters is that here is a boy or girl who might be interested in some decent reading if selected with reference to his especial needs, perhaps technical, perhaps romantic and fictional, perhaps drama, perhaps poetry.

If a student is circulating undesirable reading matter throughout the school or neighborhood, send for him to come and see you, at a time when you can talk unobserved together. "It's just trash, Dick. I can give you ever so many books and magazines that you will enjoy more. Get rid of this right away, will you? We can't have it about, you understand."

Then trust him to destroy it. He will, if you handle the matter properly, which means that you do not report to his parents, or to the principal, or shame him before his classmates, or make him surrender the book before them, or read out its silly title in public, or write excerpts on the blackboard as one teacher required of a boy in her room. Any of these methods is worse than useless. The motives which lead to the reading or writing or enjoying of indecencies are not removed. They are merely pushed further down, to come up again. Sublimation, substitution—the opening up of new channels of enjoyment and satisfaction, without recourse to shame techniques—these are our resources. In the lighter, usual school-day episodes they will prove effective. In more serious and continued offenses, other measures may be required at the hands of a school psychiatrist.

No matter what the nature of the misdemeanor, one does not stigmatize a child with any term of sexual disparagement. He is not "degenerate" or "perverted" or "abnormally sexed." Such accusations are frequent, but rarely justified. To the layman almost all manifestations of sex interest in a child are termed abnormal, whereas most of them are the to-be-expected manifestations of developmental activity. This does not mean that all spontaneous activities are to stand without modification or always without censure. It does mean that sexual needs must be met without shame and false assertions, injurious to a child's personality. In the chapter on "Creation and Recreation" (Chapter VIII) some constructive measures for the adjustment of normal interests were suggested.

"I don't care for these nudes, Harry," you say when some dozen sketches are brought to your desk in a round-up of the school. "Nudes are all right, but these look pretty dreadful to me. Go up to Miss Dillon's department or down to the library and get the latest number of *Photographic Art*. Do you know that magazine? It is full of good photography of all sorts of subjects—athletes in action, pole-vaulters and runners, animals, aircraft, birds, beautiful nudes. There's not a thing to object to

in nudes, if they are decent. And if you are interested in drawing, why don't you join one of the art classes upstairs, or down at the Museum?"

The question may arise: why be so casual? Why not send this young man packing with an order to report to the art department and do his stuff, a kind of write-the-word-a-hundred-times assignment such as we used to receive in school? Because you don't have to. Interest in nudes is a normal, to-be-expected adolescent interest. We have been accustomed to meeting the interest with censure and disapproval, which has thrown the boys back on their own resources and down to the familiar corner drug store pulp magazine counter, or upon their own ingenuity and creative talent. Once we permit this interest to come out into the open and give it sanction, it will only too happily rise to a higher and more acceptable level. Surely no one who knows boys could doubt their choice between a cheap reproduction of a poor drawing and the beauty of photographic art, if the subject matter he craved were available in both.

Perhaps the occasion of our concern is an epidemic of ribald songs or stories which have been the rounds. The miscreants have been collected in your office. You look them over and are surprised to find some of the nicest boys in school as well as

a number of others that "you might expect." How to interpret this unsavory conduct? What to do about it all?

Because such occurrences are almost universal in early adolescence, they seem to be the expected outcroppings of new feelings and desires which, lacking the defined and preferred channels which are learned later, strike out at random, much as some of the little pre-schoolers find themselves biting and pinching when they feel a sudden uprush of affection toward an adored companion. All little children don't bite and pinch, and all adolescents don't chant ribald verse or draw pictures of nude girls, but the tendency prevails, and it is the part of good education to supply the need which is responsible for the tendency, rather than to make these young people feel they are lacking in decency when they are only lacking in maturity, poise, and command of the situation.

Whatever the form the interest takes, whether in drawings or songs or stories, we know the need involves the awakening sex natures, and leads eventually to girls, or in the case of girls, to boys. They need each other, and knowledge of each other in their various relationships, but not always first-hand, present, that is to the senses. They are not always ready for too direct a contact. But they

are ready, almost all of them, for the remoter, the less exacting contacts presented through pictures, reading, art in its various forms, drama, radio, film, and these must be supplied in acceptable guise. H. L. Mencken tells of his own adolescence, "This reading madness went on until I reached adolescence and began to distinguish between one necktie and another, and to notice curiously divergent shapes and aromas in girls. Then gradually . . ."

Girls, girls' voices, girls' figures, girls' hair, girls' aroma—girls in reality and girls in song and girls on paper—it is to be expected.

A counselling service is successful only when it leaves the student better off than he was before it was undertaken. If he has been laid bare before himself as a bungling, unreliable, incompetent creature, if he feels that it's no use, that he's always in a mess of some sort, if his faith in his home and his parents has been dislodged, so that even that support is withdrawn, if the interviews and investigations have sifted through the school so that "everybody knows I'm a bum and have to report here every morning"—if these are by-products, then counselling is not an aid but merely a gesture and a hindrance. Guidance is a successful venture only when it dispels both inner and outer conflict,

when outer conformity brings peace and inward peace brings outer conformity, when the resources within the personality feel themselves released to personal achievements and all phases of development go forward in unison.

In the horizon of the future, counselling may be envisioned as broadening out into wider fields of service. To vocational and personal guidance may be added social guidance—perhaps a social register of boys and girls who wish to date, entertain and be entertained, together with their credentials and social assets. More than anything else the social mingling of young people needs organization, backing, and the good offices of home and school. And when that is done, with provision for the lonelies and the strays, many of those who might be filling the personal adjustment records will be numbered in the social register.

The school counselling center is one of the achievements of our educational system. It promises to be the great white way of opportunity for salvaging youth, but as in all guidance work it is an instrument in the hand, to be used only when the hand is skilful and the brain clear.

CHAPTER XII

PERSONAL AND ACADEMIC QUALIFICATIONS

Some one has said that every one who undertakes to set forth the requirements for a sex education worker kills all possibility of gaining recruits by an impossible list of attributes. But another person comforts and encourages by reminding us that nobody is an expert at his job when he first begins, though as the old saying has it, "he must have the makings."

Sex guidance and teaching is more than just another occupation which one may undertake, another school subject which one might change into. It is a consecration as the ministry or medicine is a consecration, and like these professions demands not only hard study and preparation but working days of long and indeterminate hours, self-sacrifice, and personal service. One's reward comes in what one is able to accomplish both for individuals and toward the progress of a field of education just

beginning to come into its own. Sex education's acceptance in general education is assured, but the time and extent of its acceptance is dependent not only upon its teachings but upon the personality of its leaders.

Because sex education is still hanging in the balance, not yet admitted to the established school family the country over, every gesture one uses, every phrase one speaks, the clothes one wears, the company one keeps—all the details of personality and conduct are of great moment, as great moment as the soundness of one's training or the skill of one's technique.

In the preceding chapters we have considered some of the skills of technique. Now, before we bring our discussion to a close, may we consider a few of the personal and academic requirements.

PERSONAL ATTRIBUTES

Categories are misleading, for frequently the sum of all desirables does not make a desirable whole—a subtle something is lacking which would yield the right result. But if one could check off a list of traits one would say the ideal sex education worker would be married, the parent of two or three children, youngish, medium in height

and weight, good looking, a pleasing dresser, imaginative, human in feeling (including sexually mature and adjusted), possessed of a sense of humor, tolerant, understanding, sane in outlook, and a student of the dramatic school of education. A man and woman supplementing each other would make the ideal team, for to be fully and adequately equipped to carry on sex education and family living education one must know both masculine and feminine nature. But if one could have only one leader for an all school, kindergarten-to-college program, one would choose a woman, for obvious reasons.

First and foremost comes the ever-present and recurring question in regard to the marriage status. Is this a subject which can be adequately treated by one who has not lived through the personal experience of marriage and the founding of a family? Can the unmarried person approach her subject with assurance and hold the confidence of her students?

To have lived a normally married life, to have loved, mated, had a family, and reared them year after year in one's home—this is undoubtedly to have one of the best qualifications for leadership in this field. There is nothing equal to the laboratory of one's own fireside for trustworthy re-

searches in the field of human lives. Yet many who are married, and even mothers and fathers, are not therefore of an understanding mind. One of the hardest women I know, who seeps sex antagonism at every seam of her too-tight dresses, is a married woman, and, alas, in constant association with impressionable girls of the early teens. Many women and men as well are married in fact but not in spirit. The gentle humanizing virtues which come from the blended life of a husband and wife do not always follow. The union remains sterile, and they remain sterile in feeling and sympathy toward each other and often toward the sexual life. Such natures, married or unmarried, have no service to offer in sex education, and they must be honest enough to recognize their own emotional unfitness.

So far as being parents is concerned, that, too, is of the greatest aid. "From crib to college," as the "Parents' Magazine" puts it, our children are our teachers. You will arrive nowhere in sex education until you put away preconceived ideas and start to build on what you see babies, children, young people doing during the fourteen to sixteen of their waking hours—at work, at play, on street cars, behind microphones, at the beach, in the gymnasium. If you do not have children of your

own, borrow some—any age, all ages. Invite them to Sunday evening supper, take them to a circus, make them week-end guests at your farm or summer cottage—you need not be a parent, but you need to know children, not in rows at school but polka dotted all over the house. A most beloved teacher, queen of all eighth-grade boys and girls, seldom drove home Friday afternoon to her farm without a couple of pairs of young legs swinging from the box of her old buggy. She knew children as no other teacher in her city school, taught them more inside and outside of books and had cause to discipline them less.

The divorced—are they qualified? some one asks. I should say they might be better qualified than some others whose marriage was still intact outwardly, but not so well qualified, possibly, as those who had had bad sailing and weathered it. It is hardness, bitterness, sex antagonism, from whatever cause, which disqualifies for sex education work, not alone one's personal experience.

The opposite and not too desirable attitude is that of the unmarried woman whose sense of incompleteness magnifies the glories of marriage and it becomes the great white way toward life's only achievement. The best attitude toward marriage is one that looks upon it as a working partnership

which requires the best of all that one has, and one which rewards one usually in proportion to one's investment.

Whether married, single, or divorced, the counsellor in sex education and family relationships work must be a sexually poised and balanced person. She must accept the reality of the sexual life, accept it as the most satisfying experience for the great mass of mankind, and cease to search for vice in beauty or for beauty in vice. Right living will be right living, that is, and wrong living will be wrong with an unexpected clarity, a test of one's own emotional maturity without which sex guidance could not profitably proceed.

In every school there are no doubt women who would have made better wives and mothers than they have made teachers, and others who are making better teachers than they would have wives and mothers. But all in all, teachers who make a success of their teaching, as well as heighten their chances of marriage, cultivate those qualities which make good wives and mothers, become more womanly and more motherly. I know quantities of these women, and they are increasing as our approach to school work becomes more human and interesting. They are young and past young in point of age, are full of buoyancy and verve. Life

for them has never lost its zest, and romance is always around the corner, at least vicariously. Such a person has something to give sex education and to young people through its channels, and they in turn have something to give her, for she is not closed but open, receptive, warm, a living, glowing person.

Or the quieter, more reflective woman, the woman who though not married has lived, to whom life has done something, has not passed her by, has awakened her, laid a bloom upon her cheek, made her human and real—such a woman has much for young people. These two types of women are not sterile or bitter or hard. They may not have achieved marriage and children but they have achieved something which they will not lose and may use for the interpretation and inspiration of those young students who come their way.

As students grow older and the subject strikes nearer home in its phases, touching the sexual relationship and the intimacies of marriage, most young people appreciate and value the leadership of the happily married leader. Not only do they value the touch of the experienced person who may speak with poise and balance, but they value the presentation by women who are able, on the whole, to be more idealistic in the handling of

these phases than are men, without at the same time evading issues.

More than that. Let no one think that sex education or mental hygiene or psychiatry, or art or music, can leave a person or a school where it was, untouched and unaltered. In itself, sex guidance and teaching is a developing and illuminating experience from which neither counsellor nor those counselled can escape. It offers something for which there has been a deprivation, a hunger. Spontaneously, our natures turn toward it and benefit by it, if at times with resistance of old muscles to new activities and freedom. I am speaking from personal association with women in school work, who repeatedly have said after a semester of work, "I feel so differently about this whole subject," or "I feel made over—lighter, happier in every way." So the doors of sex education work are open to both those who are married and those who are not—*provided* one has taken the sexual life to one's heart, in feeling if not in practice.

Then there are numbers of other attributes—size, dress, manner, voice, speech—all of which bear significantly upon success in this field. First of all, whether man or woman, one must be a good example to one's own sex. Men must be definitely masculine with that quality which used to be

called manly, and women must be feminine with that quality which used to be called womanly. It won't do to shade even slightly in the opposite direction. But, of course, by masculine one does not mean roughness in handling his subject, nor by feminine does one mean an ineffectual delicacy. One means a clearly defined, all-around exemplar of one's own kind.

Teachers are notably good dressers. A generation ago they used to wear to the classroom one gray and dust-proof dress until it wore out and then replace it with another. When we met our teachers at church or on any other occasion they were quite unrecognizable to us—so gay and pretty. Today there are few teachers who do not know the value of an attractive appearance. Work goes better, discipline is easier, hours move faster. In sex education, as in any kind of work, one's dress must be not only attractive and pleasing but in harmony with one's subject and one's interpretation of it, for one's dress is an expression of one's way of thinking.

There is a story of a man who had been asked to address a group of young people on marriage and allied subjects. He had never done it before, and spent some anxious days and nights in preparation. When the evening arrived he was sitting

on the platform in borrowed ministerial garb—black coat, tie, everything, it was said, but the undertaker's gloves. "It's not that serious," some one told him, "just be natural." The next evening he was sitting in shirt sleeves on the platform, knees crossed, reading the evening paper as the audience assembled.

In sex education work, one's dress does well to carry with it some of the subtle qualities of sexual living—beauty, esthetics, modesty, health, grace, and simplicity. It must be a part, a link, shall we say, between oneself and one's subject. Careless dress, like careless speech, does an injustice to sex education work, tarnishes it, makes it unlovely. One must dress in taste, be as tidy as a new pin, and guard against the two extremes of the ultra on the one hand or the too-conservative on the other, lest one be too closely suggestive of one's own students or too remotely old-fashioned and out of step.

Audiences enjoy an appropriately and pleasingly dressed speaker, but they do not like to feel that her toilet was of greater importance than her message to them. I recall a group leader whose engagement was cancelled after she had appeared four successive afternoons in four complete costume changes. "It was too much for us," the or-

ganization telephoned headquarters, "we didn't want a style show." What they meant was that there had been more fashion than facts, more interest in dress than in the subject she was asked to teach. Always dress must be subordinate to work, and not conspicuous either for its excess or its deficiencies. For young people it should inspire not envy but an admiration which is an inspiration—"That is the way I'd like to look when I'm grown."

As for modesty, one has a position to maintain among many standards. Communities differ. What one may venture in one is unwise in another so far as dress is concerned. In most communities, modesty today is built upon a sane code of health and of comradely living, when absence of sex consciousness allows men and women to mingle wholesomely in sports, in recreation, in business, in all the common affairs of daily life. Yet there is still a modesty to be observed which if less extensive is nevertheless actual and imperative. This a leader bears in mind not only in regard to herself but in relation to her students. It is a modesty which while it permits shorts and socks, short skirts and sleeves, halter bodices and low-cut blouses, confines their wearing to suitable places and rigidly observes the rules forbidding unesthetic or careless exposé in posture or conduct. A modest per-

son, if careless and unesthetic, can be quite as disturbing as one who is intentionally provocative. Sweaters, jersey dresses, and uplift brassieres, for example, create cause for caution and modesty, as we were convinced recently when a group of high school youngsters referred to one of their teachers as "Pointy." Modesty is still with us—not the modesty of our grandmothers' and mothers' day—but a better, stronger, and truer modesty which is willing to lay aside prudery, to promote the dignity and health of the human body while at the same time one refuses to use it as a means of display and a method of personal attraction.

Speech is another of the outward expressions of the inner man, and in sex education work reflects not only himself but, as we mentioned earlier, his technical equipment. Crudities jar, especially when one is striving to build up a background of social graces, the amenities and the niceties of human intercourse. "Fellows," a young scout master was heard to say to his troop at a first fall meeting, "fellows, I met up with a girl this summer and hung my pin on her. How's about a little celebration?" This young man spoke with all sincerity and all respect. The boys no doubt understood his casualness, but there was a flaw, nevertheless. How totally different would have been, "Fellows, I have

a happy announcement to make. This summer I had the pleasure of meeting a young woman who has promised to be my wife . . ." Certainly so important an event as an engagement of marriage deserves a dignified and fitting announcement.

Fully as important as carefully chosen speech is a well-modulated voice. For many reasons, not alone because of good manners, sex education requires a trained voice, one that is low-pitched but with good carrying qualities. If there is one subject in the world which does not lend itself to either soft mumblings or loud shoutings it is a subject of sex significance. Lowering one's voice, as in the old hushed fashion, opens one to the accusation of being afraid to speak out normally, while shouting and speaking stridently sacrifice the finer shades of emphasis and feeling, so important to effective speech. It also carries one's voice out of bounds, for it filters through the crevices of door and window out into a world readily startled by strange words. Whatever is to be said on the subject of reproduction and allied subjects must be said to a visible audience and the one for which it is intended. I recall a most distressing hour when, sitting in a public place, some one discovered my identity, sat down beside me and in a loud voice discussed at length certain sex

education procedures to the consternation of people round about. Under all circumstances, but especially in the pursuit of sex teaching, voices like speech must be pruned and modified to suit the time, the place, and the listener. To be conspicuous, or to reach an involuntary audience, is to bring criticism not only upon oneself but upon one's work.

When conservative persons break away from traditional conventions and observances, there is a tendency to jump clear of all restraints and find oneself out of bounds. Not the experienced person but the novice, the newcomer, is the extremist. Yet happy as one may feel in setting aside old restraints and old concepts, if one becomes a radical, one loses step with both the conservatives and the progressives. Especially one loses influence with young people, for much as they scoff at "being old-fashioned" and "stuffy," they are critical and exacting, especially of those who are in positions of dignity and authority. "Why do we have to listen to *her*? She is no more than we are!"

There is the matter of smoking. Whatever young people do among themselves, I believe that most of them prefer that their mothers and women teachers do not smoke. Boys especially dislike smoking and consider it "mannish" in women, "too bold"

in girls. In the privacy of one's own home, "off duty," one may do as one pleases, and no duplicity is involved. "Do you believe in girls' smoking, Miss Bancroft?" "I don't object to it when a girl is grown if she doesn't flaunt it and observes the conventions. High school, I think, is not the place for it, and certainly if one's parents or one's sweetheart object to it, it is a small thing to give up . . ."

Every one has an opinion about sex education, even when he has not read a word or heard a word in exposition of it. Surely one would not enter into propaganda talk with such a one at the drop of a hat. "I don't believe in all this sex stuff. There's too much of it already," is a frequent challenge. "I quite agree with you," you can reply in all honesty, bearing in mind the word "stuff," and turn the conversation into other channels. One doesn't allow oneself to be baited, to entertain other people for the sake of satisfying a curiosity, or to let oneself in for gossip. A sincere interest one meets sincerely, but even so, very little is enough in general conversation.

The slurs are less nonchalantly turned aside. One resents the implication that one is "not nice" because one teaches a better way of life. This story, in essence, is told of D. H. Lawrence, author and student of the sexual forces in their emotional

aspects. He was attending a party when some one began to tell a ribald joke. "Hi, Lawrence, come listen to this—it's right down your alley." Lawrence listened a moment, then turned on his heel. "It's down an alley, all right, but not mine. I live on the main street." *Honi soit qui mal y pense.*

A student of mine told me as soon as she was known to be attending a sex education series new fellows and old began flocking around her. "Well, what do you know?" "Here's a good one, let's see if she understands this one." She is reminded of the old "smut" term for freshman lectures, and the newer title for speakers, "sexaphones." You don't "rise" to off-color stories—you pass them by or turn them off with another and better story which rights the situation. Children's sayings are always good laugh-bringers and clear the air. One evening Betsy's parents were serving cocktails when Betsy, long since tucked in bed, came stealing down the stairs to take a look at the party. "Hello there," said a nice young man spying her and coming over to be sociable, "where did you come from?" "I came from my mommie. Did you?" Yet there are communities, still too conditioned to the traditional idea of the unmentionable, which will question the dignity of any lightness of touch.

As for one's conduct toward men and boys, if one is a woman, especially toward the older boys in one's class and within one's sphere of influence, one must be completely neutral, a woman without beguilements, without a tinge of the "easy," familiar, the you-don't-need-to-worry-about-what-I-can-take attitude. A physician can discuss any subject with a patient and still be a gentleman. A woman sex education leader must be able to discuss any subject with her students and still be a lady. In this detached but understanding manner she not only keeps her own position secure and unassailable but she opens up for young people the habit of careful and restrained speech among themselves—not inhibited speech, but careful speech. Boys may come to one's desk to chat informally, gossip a little, but the friendliness keeps its bounds, also the confidences—which demand that nothing travels beyond the doors, and nothing is "just between ourselves."

As for one's contemporaries—with the men and women whom one meets socially or professionally, and appears with in public, the same attitude of reticence and dignity is to be observed. A teacher who in her school was known for her severity toward boys and girls was in the habit of spending her vacations "on her own," she said, "where she

could do as she pleased." As inevitably happens, a couple of her senior students crossed her path in the midst of her ex-officio gaieties, and brought back a toothsome tale. It is not that a teacher or a counsellor 'shall not enjoy off-duty relaxations, wear a ribbon in her hair, a bathing suit on her pretty figure, and sandals on her feet while she is made love to by some gallant gentleman, but she loses influence when she loses judgment and is not true in August to the work for which she stands in September.

Yes, sex education is a lifetime, round-the-clock job. You live it, sleep it, drink it—and when you do, the clean strength and wholesomeness of its teachings will become a part of you, until you in turn will respond to its revivifying powers and be made new.

TECHNICAL QUALIFICATIONS

Academic qualifications in most professions are more readily fulfilled than personal ones. Yet in sex education, technical training is still a catch-as-catch-can affair. It is the blind spot in general teacher training. To be sure, there are isolated courses in psychology, mental hygiene, sociology, child development, domestic arts, and other allied

subjects offered in various departments, but with few exceptions there are no organized correlated courses of studies in our graduate schools, focussed to meet the requirements of sex education work and leading toward an advanced degree. There are a few, I believe, and some good work is being done, but in general, the country over, sex education does not have a representation in educational schools and colleges, and many faculties would not feel themselves qualified to direct such study.

Because topics related to the sexual life for so long have been segregated from other departments of education and only recently are beginning to slip quietly into the general curriculum of the public schools, many are concerned lest special courses in teacher training may divorce our educational interests, focus them again on sexual subjects *as such*, and so thrust them back into the old segregated position. One does not need to acquire a subject or impart it to others in its final form in order to have it accepted as a part of a whole great body of knowledge, or as part of a whole great experience, but one does need to assimilate that subject, make it bone of one's bone and flesh of one's flesh, if it is to be that to others and not a mere external acquisition.

This accomplishment of personal adjustment to

the subject as well as the acquisition of knowledge concerning it, and its direction in the public schools, should be the work and the objective of teacher training colleges. Anxiety on the part of training schools should be directed not only toward the preparation of carefully equipped accredited new workers, but toward meeting the needs of those who under the pressure of demand are already working in the field, handicapped by their own misgivings and uncertainties, as well as by their limited knowledge. Many is the person who has taken over sex teaching with no more than a week or two of personal cramming from all available sources. The country is filled with courageous young men and women doing courageous jobs of this sort with only themselves as mentors and guides.

Lacking specific training centers, most students search about and take pot luck in other fields of study. Today the whole program of human relationships, marriage counselling, and family living is being built up and carried out by persons in many professions. Mr. Robert Foster of the Merrill Palmer School in Detroit is completing a study in this sphere. Teachers of biology, physical education, home economics, child guidance, mental hygiene, child development, also nurses, min-

isters, doctors, social workers, social hygiene workers—each one very naturally uses his chosen field as his point of departure, or for the basic material of his course. The biology teacher lists heavily to the biological side, the doctor or nurse to the medical, the psychiatric social worker to the emotional, and so on. Yet eventually all of them tend to broaden out and unify their contributions to meet the requirements of the work.

Because as yet no two experienced workers have come into this field with the same preparation, I may be forgiven for offering a kind of cafeteria repast in a large range of subjects as background, to be chosen as one passes along, registration card in hand. Some of the subjects are basic—the proteins of the meal. Others may be considered merely appetizers, salad, and dessert. As an old-timer, I shall recommend them all, but not for any one tray-load! Nor does one need to become expert in them all, even if one could, for though some will be required for basic material, others will be useful for illustrative purposes. Think of the picturesque ornamentation to be found in Westermarck, Sumner, Frazer, and the rest, to say nothing of their points of view—for it is the seasoned, well-stocked mind upon which all good teaching and guidance depend.

It is the seasoned outlook, too, which is the reward of study, not in one but in a dozen fields of thought. In the past, sex teaching has been too insular and too isolated from the collective thought of mankind.

LIST OF STUDIES FOR TEACHER TRAINING BACKGROUND

1. Anthropology
2. Biology, mammalian in particular
3. Child care and development
4. Counselling and interviewing
5. Handicraft and creative activities
6. Home financing and investments
7. Human reproduction
8. Marriage and the family
9. Method and technique of sex guidance and teaching
10. Nature study
11. Program planning and execution
12. Psychiatry and mental hygiene
13. Psychology
14. Recreation and dancing
15. Sociology
16. Vocational guidance

Of these subjects, biology and human reproduction, child care and development, mental hygiene and psychology, sociology including study of the

family, are basic, while the others are enriching and stabilizing. Most universities offer all of the subjects distributed through their various schools and colleges. For the training of student teachers, the basic courses would require refocussing in terms of their application and use in sex education and family life work, which could be accomplished through a coordinator well versed in the contributing subjects and the technique of their use. Most courses in biology, for example, would require considerable expansion on the subject of human reproduction. One of the most complete zoological museums I have ever seen boasts a new and glossy manikin that is strictly neuter with not so much as a nipple or navel to indicate that "it" was born of woman. The study of child development today is just beginning to include the study of sexual development, and the study of psychology the sex emotion, the study of the family the relationships of husband and wife, father and mother.

For the assimilation of their knowledge that it may be part and portion of them, and not merely an alien mental acquisition, students of sex education, like students of other educational subjects, must experience it, live it, anywhere, everywhere, day by day. Yet the teacher in training is not, usu-

ally, equipped even to carry on her observations of sex development. She does not know what to look for nor what action to take. She has no criterion to guide her, no basis of judgment. This personal orientation must first be supplied her in her own education and training.

In addition, excellent clinical training for teachers (aside from the observation of children at school and at play) is a season of supervised social work. Teachers for the most part live in the world of ideas, of learning, of ordered routine, of intellectual accomplishment. Social workers live in a world of conflict between the passions—loves, hates, ambitions, jealousies, discouragements, desires of human beings, and the conduct these conflicts inspire. The realities, the shocking, mocking, stark realities of life strike a teacher obliquely, not squarely as they do a social worker. The social worker learns to take everything in her stride. Her sensibilities are alert to human values. Like a physician, she learns to forget herself in her work and go impersonally but understandingly about her task of social and moral rehabilitation.

Yet most assuredly sex education is not merely a course of study, not a tale that is told. It is a way of life. This way of life we have already begun to offer young people and to it they are already re-

sponding. Their thoughts are clearer, their steps are surer, their loves are sweeter, their future homes hold greater promise of permanency and happiness—all because the inner wellspring of their being, a dynamic, vivifying inheritance, has been released, free to work out its creative and procreative purposes. As arbiter, sponsor, guide in the direction and fulfillment of these gifts the school has its opportunity. Put to work at any age, in childhood, in youth, this native endowment will emerge a constructive stabilizing force to cherish and hold fast in a world of many values, of which it is one most zealously to be conserved.

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